ſtone, from दृ with ष् inſerted. *Obs.* This word is ſometimes written, दृशान्, and ſome derive it from दृ Honour.

865. द् forms the crude pronouns त्यद्, तद्, and यद्, they ſay, from त्यज् Quit, तन् Stretch out, and यज् Worſhip.

866. मद् forms the crude pronouns अस्मद् and युष्मद्, they ſay, from अस् Be, and युष् Kill.

867. म forms the following words: अर्मः *m.* A diſeaſe of the eyes, from ऋ Go; स्तोमः *m.* A heap, from स्तु Praiſe; सोमः The moon, the *Sōma*, or moon plant; from सु Stir; होमः *m.* A burnt offering of oiled butter, from हु Offer; सर्मः *m.* Going, from सृ Go; धर्मः *m.* Duty, from धृ Hold faſt; क्षेमं *n.* Happineſs, from क्षि Waſte; क्षौमं *n.* Flax, from क्षु Sneeze; भामः *m.* Anger, light, noiſe, ſun, from भा Shine; वाम *adj.* Beautiful, left, ſiniſter, वामं *n.* Wealth, वामः *m. Siva*, god of love, the ſea, from वा Go, blow as the wind; पद्मः *m.* or पद्मं *n.* The lotus, a large number, &c. from पद् Go; यक्ष्मः *m.* A phyſician, from यक्ष् Worſhip, magnify; and नेम *adj.* Half, from नी Conduct. So जिह्म *adj.* Crooked, from हा Quit, ग्रामः A village, from ग्रस् Swallow, उमं *n.* A city, from अव् Cheriſh; सिम *indec.* on all ſides, from षि Bind; शुष्मं *n.* Fire, near, from शुष् Dry; इष्मः *m.* Deſire, ſpring, from, इष् Deſire, युध्मः *m.* An arrow, a warrior, from युध् Fight; इध्मः *m.* Fire-wood, from इन्ध् Kindle, ſhine; दस्मः Who worſhips, from दस् Shine, श्याम *adj.* Dark, black, from श्यै Go; धूमः *m.* Smoke, from धू Shake; सूमः *m.* Sky, from सू Bring forth: युग्मं *n.* A pair, from युज् Join; रुक्मं *n.* Gold, from रुच् Pleaſe; तिग्म *adj.* Sharp, from तिज् Sharpen; हिमं *n.* Cold, from हन् Kill; भीम *adj.* Frightful, dreadful, भीमः *m.* A proper name, from भी Fear; भिष्मः *m.* A proper name, from भिषि Cauſe fear, भिष्म *adj.* Frightful, dreadful; घर्मः *m.* Heat, ſweat, from घृ Leak, ſhine,

ſhine; ग्रीष्मः *m.* Heat, from गॄ Sprinkle, or, according to ſome, from ग्रस् Swallow; &c.

868. इवी, अवी, or वी, ſubjoined to the root प्रथ् Declare, make know, &c. forms पृथिवी, पृथवी, or पृथ्वी *f.* The earth. *Obs.* The radical र is changed to ऋ by the rule संप्रसारण.

869. व forms the following nouns: अश्वः *m.* A horſe, from अश् Eat; प्रुष्वः *m.* A ſeaſon, the ſun, प्रुष्वा *f.* A particle of water, from प्रुष् Have affection for, &c. लट्वा *f.* A kind of bird, a fruit, from लट् Be childiſh, ſpeak like a child; काण्वं *n.* Sin, काण्वः *m.* Name of an ancient ſage, from काण् Go, ſhut the eyes, &c. *Obs.* Some write किण्वं *n.* Sin. खट्वा *f.* A bedſtead, from खट् Covet; विश्व *adj.* All; विश्वं *n.* The whole, the univerſe, from विश् Enter; with many others of very vague derivation.

870. अन् forms the following crude nouns: युवन् Young, from यु Mix; वृषन् *nom.* वृषा A title of *Indra*, from वृष् Rain; तक्षन् *nom.* तक्षा A carpenter, from तक्ष् Hew; राजन् *nom.* राजा A king, from राज् Shine; धन्वन् *nom.* धन्वा *m.* A country void of water, *nom.* धन्व *n.* A bow, from धन्व् Go (not found in the liſts), द्युवन् *nom.* द्युवा Sun, from द्यु Go before; प्रतिदिवन् *nom.* प्रतिदिवा The day, from दिव् Sport, play, and प्रति prefixed. The following words in अन् are conſidered as irregular in their derivation: श्वन् *nom.* श्वा A dog, from श्वि, Go; उक्षन्, *nom.* उक्षा A bull, from उक्ष् Sprinkle water; पूषन्, *nom.* पूषा The ſun, from पुष् Feed, nouriſh; प्लीहन्, *nom.* प्लीहा A diſeaſe of the ſpleen, from प्लिह् Go; क्लेदन्, *nom.* क्लेदा The moon, from क्लिद् Grow wet; स्नेहन्, *nom.* स्नेहा Love, affection, kindneſs, the moon, from स्निह् Have affection; मूर्द्धन्, *nom.* मूर्द्धा The head, from मुह् Loſe ſenſation; मज्जन्, *nom.* मज्जा Marrow, from मस्ज् Dive; अर्य्यमन्, *nom.* अर्य्यमा The ſun, from ऋ Go; विश्वप्सन्, *nom.*

 विश्वप्सा

विश्वप्सा Fire, from विश्व All, and प्सा Eat; परिज्मन्, *nom.* परिज्मा Fire, the moon, from जन् Produce, and परि. *Obs.* Some write परिज्वन् A name of *Indra*, and derive it from ज्रु Mix, and परि. मातरिश्वन्, *nom.* मातरिश्वा The wind, from श्वि Go, increafe, preceded by मातृ Mother; and मघवन्, *nom.* मघवा A title of *Indra*, from मह् Magnify, the ह् being changed to घ्, and अव् introduced; but fome deduce it from मिह् Make water, fuch being the uncertainty of etymological enquiries.

871. एनु fubjoined, forms हरेणुः *m.* A kind of perfume or fweet fmelling drug, from हृ Take; and करेणुः *f.* A fhe elephant, *m.* A he elephant, from कृ Do.

872. थ forms हथ *adj.* Sorrowful, diftreffed, from हन् Strike; कुष्ठं *n.* The leprofy, from कुष् Afcertain, prove; नीथः *m.* A leader, from नी Conduct; रथः *m.* A chariot, from रम् Sport, divert; or, according to fome, from रण् Go; काष्ठं *n.* Wood, from काश् Appear; अवभृथः *m.* The end of an oblation, from भृ Bear, with अव prefixed; कोष्ठः *m.* The infide of any thing, from कुष् Afcertain, prove, extract; ओष्ठः *m.* Lip, upper lip, from उष् Warm, &c. गाथा *f.* A mode in mufic, verfification, from गै Sing; अर्थः Meaning, defign, intention, fignification, wealth, advantage, profit, &c. &c. from ऋ Go. थ forms alfo पीथः *m.* The fun, पीथं *n.* Oiled butter, from पा Drink; तीर्थं *n.* Any holy place vifited by pilgrims, alfo an ordinance, a facrifice, &c. &c. from तॄ Traverfe; तुत्थः *m.* Fire, from तुद् Goad, give pain; उक्थं *n.* A portion of the *Sāma Vēda*, from वच् Speak; रिक्थं *n.* or ऋक्थं *n.* Wealth, goods, from रिच् Separate, void often, and ऋच् Praife; सिक्थं *n.* Wax, from सिच् Sprinkle; निऋथः *m.* A portion of the *Sāma Vēda*, from ऋ Go, with निर् prefixed; निशीथः *m.* Midnight, or the night, from शी Sleep,

Sleep, with नि prefixed; गोपीथं *n.* A place of pilgrimage, perhaps from पा Drink, with गो prefixed; अवगथः *m.* One who performs his ablutions early in the morning, from अव and गम् Go; उद्गीथः *m.* A portion of the *Sāma Vēda*, from उत् and गै Sing; समिथः Fire, from सं prefixed to इ Go; तिथः *m.* Fire, dust, from तिज् Sharpen; पृष्ठं *n.* The back, from पृष् Sprinkle, shed water; गूथं *n.* Excrement, from गू Void excrement; यूथं *n.* A herd or flock, from यु Unite, mix; प्रोथः *m.* or प्रोथं *n.* Snout, muzzle of a horse, प्रोथः *m.* A traveller, from प्रु Go; and perhaps a few others.

873. ऊथ forms जरूथं *n.* Flesh, from जॄ Decay; and वरूथः *m.* The covering of a chariot, वरूथं *n.* Leather, habitation.

874. र. The following words are deduced from their supposed roots by affixing र: स्फारः An enlargement, or swelling, from स्फाय् Swell, grow large; तक्रं *n.* Butter-milk, from तंच् Shrink; वक्र *adj.* Crooked. from वंच् Go; शक्रः A title of *Indra*, from शक् Be able; क्षिप्र *adj.* Quick, क्षिप्रं *adv.* Quickly, from क्षिप् Throw; क्षुद्र *adj.* Small, little, mean, from क्षुद् Beat or pound to powder; सृप्रः *m.* The moon, from सृप् Go; तृप्राः *m. plur.* Certain articles for offerings, from तृप् Satisfy; दृप्र *adj.* Strong, bold, from दृप् Be proud; चन्द्रः *m.* A worshipper, from चद् (इ) Shine; उद्रः *m.* An aquatic animal, perhaps an otter, from उन्द् Be wet, moisten; श्वित्रं *n.* The white leprosy, from श्वित् Whiten: वृत्रः *m.* An enemy, a noise, darkness, a hill, a wheel, and the name of an evil spirit, from वृत् Pass, turn, injure; वीरः *m.* A hero, brave man, from अज् Go; नीरं *n.* Water, from नी Conduct; पद्रः *m.* A village, from पद् Go; मद्रः *m.* Mirth, gladness, the name of a country, from मद् Be mad, merry, &c. मुद्रा *f.* Money, a mode of joining the backs of the hands, and linking the fingers, from मुद् Rejoice, or else from

मुद् Mix, put together; खिद्रः m. Difeafe, from खिद् Grieve; छिद्रं n. A hole, cleft, from छिद् Cut, cleave, divide; भिद्रं n. A thunder-bolt, from भिद् Divide; मन्द्रः A deep noife like thunder, from मद (इ) Repofe, fleep; चन्द्रः m. The moon, camphor, gold, water, and the name of a planet, from चद् (इ) Shine; दह्रः m. Fire, from दह Burn; दस्रौ m. *dual*, The twin ftars, the phyficians of heaven; दस्रः m. An afs, from दस् Throw; दभ्रः m. The ocean, a fmall quantity, from दंभ् Collect; उस्रः m. A ray or beam of light, उस्रा f. A cow, from वस् Dwell; वास्रः m. A day, and वास्रं n. A habitation, from वास् Caufe dwell; शीरः m. A large ferpent, or dragon, from शी Sleep; हस्रः m. A fool, from हस् Laugh; सिध्रः m. A good man, from सिध् Make perfect, accomplifh; and शुभ्रं adj. White, from शुभ् Shine. So चुक्रं n. Any thing acid, from, चक् Strike againft, flafh, fhine; रम्रः m. The *Aurora*, an indiftinct colour, from रम् Play; कुस्रः m. The moon, from कस् Go; आम्रं n. The *Mango* fruit, from अम् Be fick, crude; ताम्रं n. Copper, from तम् Be dark, dull; निद्रा f. Sleep, from निद् (इ) Blame, reproach; आर्द्र adj. Wet, damp, from अर्द् Hurt, injure; शूद्रः m. A man of the fourth caft, from शुच् Purify, or, according to fome, from शद् Go; रुद्रः m. A title of *Siva*, from रुदि Caufe to cry; &c.

N. B. It would far exceed the limits of a very large volume to purfue this fubject to the extent fome philologers have carried it. In an original Grammar, called SIDDHANTA-KAUMUDI, *it occupies about two hundred pages of the manufcript, to explain which in English would require at leaft twice that number.*

CHAPTER VII.

ON THE FORMATION OF DERIVATIVE WORDS.

875. THE preſent chapter treats of the derivation of one ſpecies of words from another, as adjectives from ſubſtantives, or the contrary, &c. &c. by means of certain affixes, and occaſional modifications of the primitive words. This part of Grammar is called तद्धित.

876. WHEN any affix mentioned in this chapter is diſtinguiſhed by a ſervile ण् or ञ्, it is to indicate that the firſt vowel of the primitive word is generally to be *augmented* in the derivative.

877. THE final of the primitive word being उ, ऊ, or ओ, is changed to अव् before the vowel or य् of any affix uſed in this chapter.

878. अ, आ, इ or ई, being the final of the primitive word, is dropped before the vowel, or य् of any affix applicable to words of the above deſcription.

879. न् Being the final of a primitive word is generally dropped before the vowel, or य of any of the affixes to be mentioned, and the vowel which preceded it is then to be conſidered as the final, ſubject to the two preceding rules

880. WHEN any affix containing a ſervile ण् is to be ſubjoined to a word, the initial of which is a compound of two or more conſonants, the laſt member of which is य, इ muſt be inſerted before that letter, and augmented to ऐ in the derivative; and if the laſt member of ſuch a combination be व, उ muſt be inſerted before it, and changed to औ in the derivative.

Patronymics.

Patronymics.

881. WORDS attributive of anceſtry, tribe, race, family, &c. are derived from their primitives by ſubjoining thereto certain affixes, with the occaſional *augmentation* of the firſt vowel.

Obs. The words which form the examples in this chapter, will generally be put in their crude ſtate, abſtractedly from gender, number, or caſe.

882. अण्, viz. अ with augmentation of the firſt vowel according to rule 876, forms patronymics with a claſs of primitive words called शिवादि, and others. Examples. शिव A proper name, शैव A deſcendant of *Siva;* उपगु A proper name, औपगव An offspring of *Upagu;* वसिष्ट A proper name, वासिष्ट A ſon or deſcendant of *Vaſiſhta;* यदु A proper name, यादव One of the race of *Yadu;* गोतम A proper name, गौतम A ſon of *Gōtama;* भृगु A proper name, भार्गव An offſpring of *Bhrigu;* विदेह A proper name, वैदेह Of the tribe of *Vidēha;* &c. *Obs.* The claſs शिवादि contains many names of ancient perſons; but beſides thoſe, there are a great many other primitive words which may form ſimilar derivatives by affixing अण्.

883. WHEN the primitive word is a compound, the firſt member of which is a word expreſſive of number, the prepoſition सं, or भद्र Good, and the ſecond मातृ A mother, the final ऋ of the latter is changed to उर् before the affix अण्. Examples. द्विमातृ Two mothers, द्वैमातुर One born of two mothers; षण्मातृ Six mothers, षाण्मातुर The offspring of ſix mothers; सम्मातृ A perfect mother; साम्मातुर One born of ſuch a mother; भद्रमातृ A good mother, भाद्रमातुर The offspring of a good mother.

884. इञ्, इ with *augmentation* of the firſt vowel of the primitive,

forms

forms patronymics with a clafs of words called वाह्वादि, and nouns ending in अ, not being the proper names of *Rifhis.* Ex. देवदत्त A proper name, दैवदत्ति A fon of *Dēvadatta;* श्रीधर A proper name, श्रैधरि An offspring of *Srīdhara;* दशरथ A proper name, दाशरथि The fon of *Dafaratha*, a patronymic particularly applied to one of the three *Rāmas;* पुरंधर A proper name, पौरन्धरि An offspring of *Purandhara*, वाहु A proper name, वाहवि A defcendant of *Vāhu;* उडुलोमन् (nom. उडुलोमा) A proper name, औडुलोमि A fon of *Udulōmā;* कृष्ण A proper name, कार्ष्णि A fon of *Krifhna;* गर्ग A proper name, गार्गि Son of *Garga;* &c. &c.

885. क् is inferted before the इ of इण् in forming the following patronymics. Ex. व्यास A proper name, the reputed author of the *Mahābhārata*, वैयासकि An offspring of *Vyāfa;* सुधातृ (*nom.* सुधाता) A proper name, सौधातकि A defcendant of *Sudhātri;* वरुड The name of a tribe; वारुडकि One defcended from the tribe of *Varuda;* चंडाल A certain tribe, चांडालकि One of the tribe of *Chandāla;* निषाद Name of a tribe, नैषादकि One of the tribe of *Nifhāda.*

886. ण्य, viz. य with *augmentation* of the firft vowel, forms patronymics when fubjoined to a clafs of nouns called, from the firft, गर्गादि. Ex. गर्ग A proper name, गार्ग्य Son of *Garga;* वत्स A proper name, वात्स्य A defcendant of *Vatfa;* कत A proper name, कात्य Son of *Kata;* धूम A proper name, धौम्य An offspring of *Dhūma.* So पाराशर्य्य from पराशर; याज्ञवल्क्य from यज्ञवल्क; पौलस्त्य from पुलस्ति; ऐन्द्र्य from इन्द्र; शाण्डिल्य from शण्डिल; आगस्त्य from अगस्त; मानव्य from मनु; and many others.

887. आयनण्, viz. आयन, with *augment* of the firft vowel, forms patronymics with a clafs of nouns called नडादि, moft of which are proper

names

names of perfons. Ex. नाडायन Offspring of *Nada*, from नड; नारायन An epithet of *Viſhnu*, from नर; वात्स्यायन An offspring of वत्स A proper name; आमुष्यायन A defcendant of अमुष्य A proper name, &c. &c. *Obs*. This termination feems to be applied occafionally to form patronymics in the fecond degree; as गर्ग A proper name, गार्ग्य A fon of *Garga*, गार्ग्यायण The fon of a fon of *Garga*.

888. एयण्, viz. एय with *augmentation*, forms patronymics when affixed to a clafs of words called अत्र्यादि, or to nouns of the feminine gender in आ, ई or ऊ. If the primitive end in उ or ऊ, thofe letters are dropped before एयण्; but कद्रु and पाण्डु are exceptions. Ex. आत्रेय An offspring of अत्रि; गांगेय Offspring of the goddefs गंगा, An epithet particularly applied to *Bhiſhma*; रोहिणेय An offspring of रोहिणी *f.* वैधवेय An offspring of विधवा *f.* viz. Of a widow; कामण्डलेय The defcendant of *Kamandalu*, कमण्डलु; काद्रवेय An offspring of *Kadru*, कद्रुः *f.* पाण्डवेय A defcendant of *Pāndu*, पाण्डु The name of an ancient king, &c. &c.

889. THE following derivatives are formed by fubftituting इनेय for एय. Ex. सुभगा A woman well endowed, well favoured, सौभागिनेय One defcended from fuch a mother; दुर्भगा A female ill endowed, ill favoured, दौर्भागिनेय One defcended from fuch a female; कल्याणी A happy, fortunate, good woman, कल्याणिनेय The offspring of fuch a woman; बन्धकी An adultrefs, बान्धकिनेय The offspring of an adultrefs; and रजकी A wafherwoman, राजकिनेय The fon of a wafherwoman. Similar derivatives are formed from वलीवर्द्दी A cow, कुलटा A proftitute, परस्त्री Another's wife, अनुसृष्टिः *f.* A making after, copying, imitation; अनुदृष्टिः *f* A looking after, refearch, after fight; ज्येष्ठा The eldeft female, कनिष्ठा The youngeft female, and मध्यमा The middlemoft female.

890. णीर,

890. णीय, viz. ईय, with *augmentation* of the firſt vowel, forms patronymics with a claſs of words called पितृष्वस्रादि, conſiſting of पितृष्वसृ A father's ſiſter, or paternal aunt, मातृष्वसृ A mother's ſiſter, or maternal aunt, स्वसृ A ſiſter, and भ्रातृ A brother. Ex. पैतृष्वस्रीय An offspring of a paternal aunt, मातृष्वस्रीय Son of a maternal aunt, स्वास्रीय A ſiſter's ſon, भ्रात्रीय A brother's ſon.

891. THE primitive words of the laſt rule may occaſionally drop the final ऋ, and form their patronymics in एयण्; as पैतृष्वसेय A father's ſiſter, or paternal aunt; &c. &c.

892. आरण् or एरण्, is optionally applied to form patronymics with the following words, called गोधादि, viz. गोधा An animal called *guana*, जणृ A proper name, घणृ A certain conjunction in the heavens, काकी A female crow, मृगी A female of the deer ſpecies, मूषिका A female mouſe; as गौधार or जौधेर The offspring of a female गोधा or *Guana*, &c. Theſe words may alſo be formed with एयण्, rule 888.

893. ऐरण् forms a patronymic with चटका A female ſparrow; चाटकैरः *m.* The offspring of a hen ſparrow. If the offspring be a female, this affix is not uſed; as चटका *f.* A female offspring of a hen ſparrow.

894. णायनि, viz. आयनि with *augmentation* of the firſt vowel, ſerves to form patronymics with a claſs of words called तिकादि, conſiſting of miſcellaneous names of men and animals, and the crude pronouns. Ex. तैकायनि An offspring of *Tiku* तिकु A proper name; कैतवायनि Son of a deceitful man, from कितव Deceitful; तादायनि An offspring of him, from तद्; &c.

895. WHEN a patronymic, formed by any of the foregoing rules, is put in the plural number, the diſtinctive affix to the primitive word is

 omitted;

omitted; as गर्गाः The offsprings of गर्ग Collectively, the *Gargas;* वसिष्ठाः The ſons of *Vaſiſhta;* भृगवः The deſcendants of भृगु *Bhrigu;* अंगिरसः The offsprings of *Angiras;* वत्साः The ſons of *Vatſa,* गोतमाः The whole race of *Gōtama;* अत्रयः The offsprings of *Atri,* वेदाः The ſons of *Vēda;* अंगाः The deſcendants of *Anga,* or the people of the country called अंग; बंगाः The offsprings of *Banga,* or the people of the country called बंग, the ancient name of *Bengal;* कलिंगाः The people of *Kalinga,* &c. *Obs.* It is common to put the names of certain countries in the plural number to denote the inhabitants.

Obs. The foregoing derivatives, as well as moſt of thoſe which follow, though virtually adjectives of three genders, are often put ſubſtantively as epithets of perſons and things whoſe names are underſtood.

Derivation of miscellaneous Adjectives.

896. BESIDES patronymics, moſt of the foregoing terminations, with ſeveral others, ſerve to form miſcellaneous adjectives attributive of appertenance, affinity, relation, connection; place of birth, of reſidence, or of production; quality, colour, poſſeſſion, &c. &c.

Obs. It would be an endleſs taſk to give inſtances of all the nice ſhades of meaning which ſome authors have affixed to words formed with the forementioned and following affixes; but one acquainted with the nature of ſuch derivatives in other languages, can never be at a loſs for their acceptation in this, when he knows the ſignification of the primitive word, whoſe quality the derivative ſerves to convey, as it were, to the ſubſtantive noun (expreſſed or underſtood) with which it may be connected. Some examples, however, are neceſſary.

897. अण्, viz. अ with *augmentation* of the firſt vowel, forms deriva-

tive

tive adjectives from various words, as in the following examples: इन्द्र A proper name, ऐन्द्र Belonging to *Indra*, ऐन्द्रं हविः *n.* Melted butter belonging to *Indra*, viz. intended as an offering to that divinity; देवदत्त A proper name, दैवदत्त Relating to *Dēva-datta*, दैवदत्तं वस्त्रं *n.* Cloth belonging or appertaining to *Devadatta*; कुंकुम The name of the ſaffron flower, कौंकुम Relating to the ſaffron flower, कौंकुमं वस्त्रं Cloth partaking of the colour of ſaffron; हरिद्र Turmeric, हारिद्र Partaking of the nature of turmeric, हारिद्रं वस्त्रं Cloth of the colour of turmeric, viz. that has been dyed with it; मथुरा *f.* The city of *Mathurā*, माथुर Connected with *Mathurā*, माथुरः *m.* An inhabitant of, or perſon from, the city of *Mathurā*; वस्त्र Cloth, वास्त्र Relating to cloth, वास्त्रः *m.* A chariot covered with cloth; द्वीप A tiger, द्वैप Belonging to a tiger, as his ſkin, द्वैपः *m.* A chariot covered with a tiger's ſkin; व्याघ्र A tiger, वैयाघ्र Relating to a tiger (See rule 6); कंबल A cloth of wool, a blanket, कांबल Relating to a blanket, कांबलो रथः A chariot covered with a woollen cloth; समुद्र The ſea, सामुद्र Relating to the ſea, सामुद्रं लवणं *n.* Sea-ſalt. सहस्त्र A thouſand, साहस्त्र A thouſandth; चक्षुष् The eye, चाक्षुष Relating to the eye, चाक्षुषं ज्ञानं Optical knowledge, or the ſenſe of ſeeing; अश्व A horſe, आश्व Belonging to a horſe, आश्वो रथः A horſe chariot; संवत्सर A full year; सांवत्सर Relating to a full year; हेमन्त The cold ſeaſon, हैमन्त, or, dropping the त्, हैमन Connected with the winter; बंग The kingdom of *Bengal*, बांग Of *Bengal*, as a perſon or thing; भ्राष्ट्र A frying-pan, भ्राष्ट्र Connected with a frying-pan, as fried food, &c. विष्णु A proper name, वैष्णव Relating to *Viſhnu*, वैष्णवः A *Viſhnuvite*, one devoted to the worſhip of *Viſhnu*; शिव A proper name, शैव Belonging to *Siva*, शैवः *m.* A man devoted to *Siva*, a *Sivite*. सुभद्र A proper name, सौभद्र Connected with *Subhadra*,

सौभद्रं

सौभद्रं युद्धं *n.* The war of *Subhadra*; पंचाल The name of a perſon, and of a country, पांचाल Relating to *Panchāla*, पांचालं युद्धं The war of *Panchāla*, or *Panjab*; व्याकरण The ſcience of grammar, वैयाकरण Relating to grammar, वैयाकरणः *m.* A grammarian. *Obs.* Derivatives in अण् occur in every page, and after theſe examples will eaſily be known. They generally form their feminines in ई.

898. इण्, viz. इ with *augmentation* of the firſt vowel, is applied to form a few adjectives of general relation to the primitive words whence they are derived; as वीज Seed; वैजि Relating to ſeed, ſeminal; अजिर A court-yard, आजिरि Belonging to a court-yard; शुक्र Male ſeed, शाक्रि Relating to male ſeed, ſeminal; and a few others. They form their feminines in ई.

899. ण्य and य. A great many adjectives are formed with ण्य, viz. य with *augmentation* of the firſt vowel; but thoſe with य are not ſo numerous. Example. वामदेव A proper name, वामदेव्य Belonging to *Vāmadēva*, वामदेव्या साम The *Sāma Vēda* inſpected by *Vāma Dēva*; शूला A ſpit; शूल्य Connected with a ſpit, शूल्यं मांसं Roaſt meat; उखा A baking hearth, उख्य Belonging to a baking hearth, उख्यं Any thing baked; क्षीर Milk, क्षैर्य Partaking of milk; सोम The moon, सौम्य Lunar, सौम्यं तेजः Lunar glory; त्रिविद्या Three ſciences, त्रैविद्य Connected or acquainted with three ſciences; वायु The air or wind, वायव्य Relating to the wind, वायव्यः One who worſhips *Vāyu*; ऋतु A ſeaſon, ऋतव्य Connected with a ſeaſon, ऋतव्यः One who worſhips the ſeaſons as divinities; नासिका The noſe, नासिक्य Belonging to the noſe, naſal; नाश Loſs, deſtruction, नाश्य Deſtructive; कूट The ſummit of a mountain, कौटय Belonging to the top of a mountain; शूरसेन A proper name, शौरसेन्य Belonging to *Suraſēna*; सुपथ A good road, सौपन्थ्य Connected

Connected with a good road. (Here न् is inserted before थ). अगस्ति A proper name, आगस्त्य Belong to *Agasti*; बल Strength, बल्य Connected with strength; पुल A bridge, पुल्य Connected with a bridge, by situation or otherwise; नद A river, नद्य Connected with a river; वन A forest, वन्य Relating to a forest; सुख Pleasure, सुख्य Connected with pleasure; हल A plough, हल्य Belonging to a plough; तुल A scale or balance, तुल्य Belonging to a balance, even; दिव् Heaven, दिव्य Heavenly, divine; प्राच् East, before, प्राच्य Eastern; अवाच् South, अवाच्य Southern; प्रात्यच् West, प्रात्यच्य Western; उदच् North, उदच्य Northern; ग्राम A village, ग्राम्य Belonging to a village; द्वीप An island or peninsula, द्वैप्य Relating to an island or peninsula; दिश् A point in the horizon, दिश्य Relating to a point in the horizon; वर्ग A class or series, वर्ग्य Belonging to a class; पक्ष A side, पक्ष्य Belonging to a side; रहस् A secret, रहस्य Private, secret; पथिन् A road, पथ्य Belonging to a road; आदि Beginning, आद्य First; अन्त The end, अन्त्य Last, final; शाखिन् A tree, शाख्य Belonging to a tree; मुख Face, mouth, front, मुख्य Belonging to the face, &c. front, foremost, chief, principle; उदक Water, उदक्य Relating to water, or to menstruation; दन्त A tooth, दन्त्य Dental; तालु The palate, तालव्य Palatal; वाहिस् Without, वाह्य Outward; गम्भीर Deep, profound, गाम्भीर्य Relating to what is profound; अनुगंगा After, or along the Ganges, आनुगंग्य Belonging to (the country) along the Ganges; परिमुख About the mouth, पारिमुख्य Connected with the parts round the mouth, or face; चतुर्मास Four months, चातुर्मास्य Belonging to four months; छन्दस् The *Vēda*, छन्दस्य Belonging to the *Vēda*, Vedal. पितृ A father, पित्र्य Belonging to the father, paternal; नट A dancer, नाट्य Belonging to a dancer; रथ A chariot, रथ्य Belonging to a chariot, as a wheel; कंसीय Bell-metal,

metal, कांस्य Made of bell-metal; दण्ड A rod, ftaff, or inftrument of punifhment, दण्ड्य Relating to a rod or ftaff, worthy of punifhment; धन Wealth, riches, धन्य Wealthy, or worthy of wealth, fortunate; युग A yoke, युग्य Belonging to a yoke, or fit for the yoke; दक्षिणा Aright or due, a prefent to a prieft at a facrifice, &c. दाक्षिण्य, दक्षिण्य, or दक्षीण्य Relating to fuch a gift, worthy of fuch a gift; यव Barley, यव्य Relating to barley, barley (field); धर्म्म Religion, morality, virtue, juftice, duty, धर्म्य Relating to religion, &c. &c. गो A cow, गव्य Belonging, or relating to a cow; पाद A foot, पाद्य Relating to the foot, water to wafh the feet, &c. &c.

900. एयण् and एय form adjectives of various acceptations, (fee p. 496, r. 888,) as in the following examples: सखि A friend, साखेय Relating to a friend; सखिदत्त Given by a friend, साखिदत्तेय Belonging to a friend's gift; चक्र A wheel, a difcus, चाक्रेय Belonging to a wheel or difcus; मही The earth, माहेय Belonging to the earth; वाराणसी The city of *Vārānasī*, or *Banaris*, वाराणसेय Relative to that city; नदी A river, नादेय Belonging to a river, as fifh, &c. पुर A town, पौरेय Belonging to a town; वन A foreft, or wildernefs, वानेय Belonging to a foreft, fylvan, wild; गिरि A mountain, गैरेय Belonging to a mountain; अहि A ferpent, आहेय Belonging to a ferpent; दृति Leather, दार्तेय Belonging to leather, leathern; एणी A female deer, ऐनेय Belonging to a female deer, as her fkin; पुरुष A male, a man, पौरुषेय Male, belonging to a man; धुर् A load, धौरेय Relating to a load; परिखा A ditch, पारिखेय Belonging to a ditch; उपधि A wheel, औपधेय Alfo a wheel, &c. &c.

901. णीय and ईय ferve to form adjectives as in the following examples: राधा and अनुराधा Two ftars, राधानुराधीय Belonging to thofe

thofe two ftars conjointly; महेन्द्र A title of *Indra*, महेन्द्रीय Belonging to *Mahēndra*; अरण्य A wildernefs, आरणीय Connected with a wildernefs; सुख Pleafure, सौखीय Relating to pleafure; धूम Smoke, धौमीय Smoky; मुखतस् *indel.* From the mouth, मुखतीय Belonging to the mouth; पर्व्वत A mountain, पर्व्वतीय Belonging to a mountain. The pronouns त्यद्, तद्, त्वद्, मद्, एतद्, &c. make त्यदीय Belonging to that; तदीय Belonging to that or him; मदीय Belonging to me, त्वदीय Belonging to thee, &c. सर्व्व All, सर्व्वीय Belonging to, or fit for all; &c. &c. ईय likewife forms adjectives of poffeffion, &c. with वृक्ष A tree, ऋतु A feafon, सुपर्ण Having fine feathers, an epithet of the bird of *Vifhnu*, आतप Sunfhine, विनाश Deftruction, अश्मन् A ftone, पिप्पलीमूल The root of long pepper, अनेक Many, feveral, त्रिवेणी The confluence of three ftreams; अश्वत्थ, and पिप्पल The *pippal* tree, or *ficus indicus*, इन्द्रवृक्ष A certain tree, खदिर A certain *mimofa*; अर्कपर्ण A certain plant, अजिन Leather, शाला A hall or houfe, कुश A fpecies of grafs efteemed facred, कर्म्मन् Work, उनकर or उत्कार A throwing up, संकर A heap, कर्करा A potfherd, उत्कास Coughing, a cough, नितान्त Very much, चिवुक The chin, अद्रिवृक्ष A green or frefh tree, &c. as वृक्षीय Relating to a tree, arborous; अनेकीय Belonging to many, ऋतवीय Belonging to the feafon, &c.

902. क, वण्, अक and अकण् are four affixes much ufed in forming adjectives; as in the following examples: राजन्य The fecond order of rank in fociety, a nobleman, राजन्यक Belonging to the fecond order of fociety, called alfo क्षत्रिय; कर्णाट The country we call the *Carnatic*, कर्णाटक or कार्णाटक A native of *Karnāta*; मालव The name of a country, मालवक Native of *Mālava*; वराह A hog, वाराहक Abounding in, or connected with hogs or fwine; शर्करा A potfherd, शार्करक or

or शर्क्करक (A place) abounding with potſherds; विपथ A wrong path or road, वैपथक Relating to a wrong path, who goes wrong; चाप A bow, चापक Belonging to a bow; मद्र Name of a country, मद्रक Belonging to *Madra;* वाराणसी The city of *Vārānasī,* वाराणसक Native of *Vārānasī;* अरण्य A foreſt or wilderneſs, आरण्यक Belonging to a wilderneſs, wild; सिन्धु The ſea, सिन्धुक Native of the ſea; वासुदेव A name of *Kriſhna,* वासुदेवक Attached to *Kriſhna;* कुलाल A potter, कौलालक Relating to a potter, as his work, &c. उष्ट्र A camel, औष्ट्रक Belonging to a camel, as his hair, and the like; द्रव्य Thing, द्रव्यक Relating to a thing; &c. क ſometimes ſerves to degrade a word to which it may be affixed; as अश्व A horſe, अश्वक A ſorry horſe. It alſo ſerves to mark ſimilarity; as अश्वक Somewhat like a horſe; हलक Plough-like, &c. क is alſo often redundant. *Obs.* The feminines of words formed with क, &c. moſtly end in आ.

903. इक and णिक. Theſe two terminations are of very extenſive application to form adjectives ſimilar to thoſe which have been mentioned, a few examples of which here follow: लाक्षा Lac, or its colouring matter, लाक्षिक Dyed with lac; रोचना A colouring ſubſtance of a beautiful yellow made from the urine of cows. रौचनिक Tinted with *Rōchana* or *Gōrōchana;* चित्र Name of a ſtar, चैत्रिक Connected with the ſtar *Chitra,* the name of a month, otherwiſe called *Chaitra;* वसन्त Spring, वासन्तिक Relating to the ſpring. वर्षा The rainy ſeaſon, वार्षिक Connected with the rainy ſeaſon; प्रथम Firſt, प्राथमिक Relating to the firſt; गुण A quality, गौणिक Belonging to quality; न्याय Logic and metaphyſics, नैयायिक Who profeſſes thoſe ſciences, or is acquainted with them; कर्ण The ear, कार्णिक Relating to the ear; गोचर An object of ſenſation, गौचरिक What relates to ſenſible objects; गर्त A hole, गर्त्तिक

गर्तिक Relating to holes, full of holes; वीज Seed, वैजिक Seedy; कूप A well, कूपिक Belonging to a well; हेमन्त Cold feafon, winter, हैमन्तिक Wintery, belonging to winter; शरद् Autumn, शारदिक Autumnal; निशा Night, नैशिक Relating to night, nocturnal; प्रदोष Evening, an hour and a half after fun fet, प्रादोषिक Belonging to that time. श्वस् To-morrow, inferts त्, and makes शौवस्तिक Relating to to-morrow. पूर्व्वाह्ण Forenoon, पौर्व्वाह्णिक Relating to the forenoon; काशि A name of the diftrict in which *Vārānasī* is fituated, काशिक, *f.* काशिका or काशिकी Belonging to that diftrict. अध्यात्म The fupreme fpirit, आध्यात्मिक Belonging to the Supreme Being; लोक The world, people, लौकिक or लोकिक Belonging to the people, popular, vulgar, common; परलोक The other world, पारलौकिक Relating to the next world; वशिष्ठ A proper name, वाशिष्ठिक Belonging to, or relating to *Vafifhta*, as his writings, &c. हल A plough, हालिक Belonging to a plough, as the ploughfhare, &c. वस्त्र Cloth, वास्त्रिक Relating to cloth; सप्त Seven, साप्तिक Relating to feven; अक्ष Dice, आक्षिक Connected with dice, आक्षिकः A dice player. पोत A boat, पौतिक Connected with a boat, as its cargo, &c. पद A foot, पदिक A footman; वेतन Wages, वैतनिक Relating to wages, a hireling. मास A month, मासिक Belonging to a month, monthly, of a month; संग्राम War, battle, सांग्रामिक Relating or connected with war; प्रवेश Entry, प्रावेशिक Connected with entry, who is in the habit of going in or entering; समय Time, fit time, सामयिक Belonging to time, timely, opportune, punctual as to time, काल Time, कालिक Belonging to time, of long ftanding; संशय Doubt, सांशयिक Relating to doubt, doubtful, dubious, who is apt to doubt; हरिण A deer, हारिणिक Connected with deer, a deer killer; मत्स्य Fifh, मात्स्यिक Relating to fifh, who kills or catches fifh; अर्थ Wealth,

Wealth, आर्थिक Wealthy, appertaining to wealth; धर्म Juſtice, virtue, duty, religion, धार्मिक Virtuous, juſt, religious; सेना An army, सैनिक Connected with an army; द्वार A door, दौवारिक Attached to the door, a porter; अस्ति Being, exiſtence, आस्तिक Belonging to exiſtence, who believes in the exiſtence of God, a theiſt; नास्ति Non-exiſtence, नास्तिक Relating to non-exiſtence, atheiſtical, an atheiſt; उदर The belly, औदरिक Attached to the belly, gluttonous. Theſe affixes are much uſed in forming denominatives of office, occupation, general purſuit in literature, &c. &c. पुराण A ſpecies of hiſtorical poem, पौराणिकः *m.* One who ſtudies or promulgates the *Purānas* as a profeſſion; इतिहास Hiſtory, ſtory, ऐतिहासिकः *m.* A hiſtorian; वेद The *Vēda*, वैदिक Connected with the *Vēda*, वैदिकः *m.* A profeſſor of the doctrine of the *Vēdas*.

904. इय is an affix with which a few adjectives are formed, as in theſe examples: शुक्र The regent of the planet Venus, शुक्रिय Attached to *Sukra;* महेन्द्र A title of *Indra*, महेन्द्रिय Connected with *Indra;* राष्ट्र A country, राष्ट्रिय Relating to the country; पात्र A veſſel, पात्रिय Belonging to, or fit for a veſſel; यज्ञ A ſacrifice, यज्ञिय Proper for a ſacrifice, belonging to a ſacrifice; श्रोत्र, ſubſtituted for छन्दस् The *Vēda*, श्रोत्रिय Attached to the ſtudy of the *Vēdas;* क्षेत्र A field, क्षेत्रिय Relating to a field, or the land, &c. *Obs.* The feminine ends in आ.

905. ईन and णीन form adjectives, as in the following examples: पार The other ſide of a river, &c. पारीण Relating to the oppoſite ſide; अवार The hither ſide of a river, &c. अवारीण Relating to this ſide of a river, &c. अवारपार Both ſides of a river, &c. अवारपारीण Belonging to both ſides of a river, &c. धान्य Grain, धान्यीन Relating to grain or rice, as a field, &c. तिल *Sesamum*, तैलीन Relating to that

feed, as the field where it grows; कुल A family, कुलीन Of family, महाकुलिना A woman of great family; समा A year, समीन Relating to a year, yearly, for a year, one by the year; द्विरात्रि Two nights, द्विरात्रीण Belonging to two nights; मास A month, मासीन Belonging to a month, of a month; एकधुर One load, एकधुरीण Who bears one load, belonging to a fingle load; विश्वजन All perfons; विश्वजनीन Relating to all perfons; आत्मन् The foul, felf; आत्मनीन Selfifh; मानव An offfpring of *Manu*, a man; मानवीन Relating to man; ह्रियंगु Yefterday's milk, हैयंगवीन Of yefterday's milk, new butter; अधि Over, above, अधीन Belonging to what is over, fubject; प्राक् Before, eaft, प्राचीन Belonging to before, ancient, eaftern; शाला A hall or houfe, शालीन Attached to the houfe, inactive; शर्व्वपथ The whole or all the road, शर्व्वपथीन Relating to the whole road; सम्मुख The front, सम्मुखीन Belonging to the front, facing, who is in the prefence of; व्रत A tafk, a ftipulated religious duty, व्रातीन Belonging to a ftipulated duty. Sometimes in affixing णीन, the penultimate being य is dropped; as कन्या A virgin, कानीन Born of a virgin.

906. इन् and णिन्. Adjectives formed with इन् or णिन् make their *nom. mafc.* in ई, *fem.* in इनी, and *neuter* in इ, and are very numerous. Thefe terminations, affixed to the proper names of perfons, are much ufed in forming perfonal denominatives attributive of the doctrines or fciences promulgated by them; as शौनक A proper name, शौनकिन् A follower of *Saunaka;* हरिद्रु One of the thirteen difciples of *Vifampāyana*, हारिद्रविन् One who follows the doctrines of *Hāridru;* पाराशर्य्य The name of a fage who eftablifhed rules for mendicancy, पाराशरिन् Who follows the rules of *Parāfarya;* शिलालिन् The name of a perfon who wrote on the art of dancing, शैलालिन् A difciple of *Silāli*, &c. देवव्रत

A vow

A vow of penance to the Gods, देवव्रतिन्, *nom. masc.* देवव्रती One under a vow of penance to the Gods; ज्ञान Knowledge, wisdom, ज्ञानिन् Possessed of wisdom; मेखला A girdle, मेखलिन् Who wears a girdle; सुख Happiness, सुखिन् Who possesses happiness, happy; दुःख Pain, misery, दुःखिन् Miserable; हल A plough, हलिन् Connected with a plough; सर्व्व All and केश Hair, सर्व्वकेशिन् All hairy; सु Good, and शील Disposition, सुशीलिन् Of a good disposition; रक्त Red, and वर्ण Colour, रक्तवर्णिन् Of a red colour; कर्ण A ear, कर्णिन् Possessed of ears; अर्थ Want, desire, अर्थिन्, *nom. masc.* अर्थी A beggar, who covets; धनार्थी One covetous of wealth; अनु After, and पद The foot, अनुपदिन् Who follows the footsteps of another. *Obs.* These affixes are much used after words ending in अ.

907. विन् and मिन् form similar adjectives subjoined to certain words, as in the following examples. They are declined like those in इन्. मेधा Understanding, capacity, मेधाविन् One possessed of good capacity; माया Illusion, magic, मायाविन् Illusive, magical; स्रज् A necklace, स्रग्विन् That wears a necklace; तेजस् Glory, splendour, तेजस्विन् Glorious, splendid; तपस् Religious penance, austerity, तपस्विन् Who does penance, practises austerities; यशस् Fame, यशस्विन् Famous. उर्ज्ज Strength, requires स् before विन्, and makes उर्ज्जस्विन् Strong. आमय Sickness, disease, takes आ before विन्, and makes आमयाविन् Afflicted with disease. स्व Property, takes आ before मिन्, and makes स्वामिन्, *nom. masc.* स्वामी Lord, master. गो A cow, गोमिन् Possessed of cows.

908. मतु, viz. मत्, the उ being redundant, *nom.* मान् *m.* मती *f.* मत् *n.* forms attributives of possession with the following words: यव Barley, ककुद् A hump, द्राक्षा A grape, क्रुंच A small brown stork,

हरित्

हरित् Green, नेमि The felloe of a wheel, तिमि A whale, कृमि An insect, गरुत् A feather, ऊर्मि A wave, and भूमि Ground; as यवमत् Containing barley; ककुद्मान् *m.* That has a hump on its ſhoulders (an ox); गरुत्मत् That has feathers, गरुत्मान् *m.* An epithet of the bird of *Viſhnu;* &c. मतु is alſo generally uſed after words which do not require वत् by the next rule; ſuch as गो A cow, गोमत् Poſſeſſed of cows; श्री Fortune, श्रीमत् Fortunate; धी Underſtanding, wiſdom, धीमत् Poſſeſſed of a good underſtanding, wiſe, intelligent; &c. &c.

909. वतु, viz. वत्, the उ being redundant, *nom.* वान् *m.* वती *f.* वत् *n.* forms attributives of poſſeſſion with words having a final or a penultimate म्, अ or आ; and, according to ſome, if the final be the firſt, ſecond, third, or fourth of a ſeries of conſonants. यव, &c. in the preceding rule are exceptions to this. Examples: लक्ष्मी Fortune, लक्ष्मीवत् Fortunate; किम् What? किंवत् Interrogatory; धन Wealth, धनवत् Wealthy; विद्या Science, विद्यावत् Scientific; भास् Light, भास्वत् Luminous; ज्ञान Wiſdom, ज्ञानवत् Poſſeſſed of wiſdom; विद्युत् Lightning, विद्युत्वत् Poſſeſſed of lightning, as a cloud; &c. &c.

वतु is alſo applicable to the crude pronouns किम् What, एतद् This, तद् That, *demonſtrative,* and यद् That, *relative,* to form pronouns of number, quantity, length of time or ſpace. कि is ſubſtituted for किम्, and the व of वतु is changed to य; as कियान् *m.* कियती *f.* कियत् *n.* How much? How many? &c. एतद् makes either एतावान् *m.* एतावती *f.* एतावत् *n.* This or thus much, many, &c.; or is changed to इ, and the व of वतु to य; as इयान् *m.* इयती *f.* इयत् *n.* तद् and यद् are changed to ता and या before वतु; as तावान् *m.* तावती *f.* तावत् *n.* That, or ſo much, ſo many, ſo long, ſo far; यावान्, &c. As much, as many, as long, as far, *relative.*

910. वीय

910. कीय forms adjectives with नड A fort of reed, प्लक्ष and विल्व Names of trees, वेतस and वेत्र Rattan, इक्षु Sugar-cane, तक्षन् A carpenter, काष्ठ Wood, कपोत A pigeon, and क्रुंच A fpecies of fmall brown ftork; as नडकीय Reedy or full of reeds; &c. Alfo after पर Another, and जन A man or perfon; as परकीय Another's; जनकीय Human.

911. इर, ईर, इल, ईल, and ल, form poffeffives affixed to certain primitive words; as in the following examples: मेधा Underftanding, मेधिर, and मेधिल, Poffeffed of a good underftanding, clever; रथ A chariot, रथिर, and रथिल Poffeffed of a chariot; काण्ड A fhaft, branch of a tree, arrow, काण्डिर and काण्डीर Branchy, armed with arrows; अण्ड An egg, अण्डिर and अण्डीर That contains eggs; जटा The hair matted and formed into a fort of turband, as worn by *Sannyāfis*, जटिल or जटील That wears the hair matted; उदक Water, उदकिल Watery; फेण Froth, फेणिल Frothy; तुन्द and उदर The belly, तुन्दिल and उदरिल That has a belly; पंक Mud, पंकिल Muddy; धर्म Virtue, religion, morality, duty, धर्मिल Virtuous, &c. कर्ण Ear, कर्णिल Eared; पार्ष्णि The heel, पार्ष्णील Heeled or heely; धमनि *f.* Vein, gut, pipe, धमनील Full of veins, veiny, &c. हस्त Hand, हस्तल Handed, that has hands; चुडा Top-knot, creft, चुडाल Crefted; युका A loufe, युकाल Loufy; पांशु Duft, पांशुल Dufty; उदक Water, उदकल Watery; फेण Froth, फेणल Frothy; &c. &c.

912. उर forms a poffeffive with दन्त A tooth; as दन्तुर Toothy, that has large projecting teeth or tusks.

913. र Forms poffeffives with अश्मन् A ftone, नख A nail of the finger, &c. यूथ A flock or herd, दर्भ A fpecies of grafs, तुष The hufk of corn, मीन A fifh, वृन्द An affemblage or collection, गुड Sugar, with the molaffes in it, खण्ड Sugar, काण्ड Shaft, branch, arrow, and शिखा A top-knot;

A top-knot, creft, pyramid; as नखर Having nails; अश्मर Full of ftones, तुषर Hufky, full of hufks, काण्डर Full of branches, &c. यूथर Full of herds, मीनर Abounding in fifh, &c. The following alfo form adjectives of poffeffion with र, viz. मधु Honey, मुख The face, पांशु Duft, पाण्डु A pale colour, ऊष Poor ground, शुषि A hole, &c. as मधुर Sweet, मुखर Ill favoured, पांशुर Dufty, पांडुर Pale, pallid, wan, ऊषर Arid, barren, शुषिर Hollow.

914. वल affixed to नड A reed, and शाद Grafs, makes नड्वल Full of reeds, and शाद्वल Full of grafs. शिखा A creft, a pyramid, makes शिखावल Having a creft, crefted. Alfo to परिषद् and पर्षद् An affembly, ऊर्ज्जस् Strength, power, पुत्र A fon, भ्रातृ A brother, उत्साह Endeavour, exertion, and उत्संग The fide, the embrace; as परिषद्वल Having an affembly, &c.

915. व forms poffeffives affixed to केश Hair, कुमार A fon, मणि A gem or jewel, विषु Tropic, folftice, इष्टका A brick, राजी A line, rank, row, ftroke, and हिरण्य Gold; as केशव Hairy, having a fine head of hair, an epithet of *Krifhna*, &c.

916. न makes adjectives affixed to पामन् A difeafe with fcabs, सामन् The *Sāma Vēda*, श्लेष्मन् Phlegm, mucus, अंग A member, limb, वाम Left, beautiful, &c. दद्रु A ring-worm, कृमि An infect, वलि A wrinkle; शाकी Vegetables, पलाली Straw, कद्रु The mother of the ferpents, and लक्ष्मी Fortune, the Goddefs of Profperity; as पामन Scabby, सामन That has the *Sāma Veda*, श्लेष्मन Troubled with phlegm, दद्रुण Troubled with ringworms, अंगन That hath (fine) members, अंगना *f.* A beautiful female, वामन Short, dwarf, वामनः *m.* A dwarf, कृमिण Troubled with infects, वलिन Wrinkly, शाकिन Abounding with vegetables, पलालिन

Abounding

Abounding with ſtraw, (इ ſubſtituted for ई), and लक्ष्मन Proſperous, (अ ſubſtituted for ई).

917. इन forms adjectives with फल Fruit, रथ A chariot, शृंग A horn, and मल Dirt, filth; as फलिन Fruitful, रथिन Having a chariot, शृंगिन Having horns, and मलिन Dirty, filthy.

918. ईमस put after मल Filth, dirt, makes मलीमस Filthy, dirty.

919. त्य ſerves to form adjectives with words ending in त्र or तस्; alſo with क्व Where? इह Here, अमा Together, near, नि In, and निर् Without; as कुत्र Where? कुत्रत्य Of what place; तत्र There, तत्रत्य Of that place? कुतस् Whence? कुतस्त्य From what place? क्व Where? क्वत्य Of where, or of what place? इहत्य Of this place. अमा Together, near, अमात्यः *m.* A prime miniſter; नि In, नित्य Conſtant, eternal; निर् Without, निष्ट्य Deſtitute, deprived of.

920. त्यण, viz. त्य with *augmentation* of the firſt vowel, forms adjectives with दक्षिणा The right, or the ſouth, पश्चात् Behind, or the weſt, पुरस् Before, or the eaſt; as दाक्षिणात्य Of the ſouth, पाश्चात्य Of the weſt, पौरस्त्य Of the eaſt.

921. एत्य forms an adjective with दूर Diſtance, as दूरेत्य Diſtant.

922. तन forms adjectives affixed to certain words relating to portions of time; as in the following examples: श्वस् To-morrow, श्वस्तन Belonging to to-morrow; अद्य To-day, अद्यतन Of to-day; ह्यस् Yeſterday, ह्यस्तन Of yeſterday; ऐषमस् This year, ऐषमस्तन Of this year; सदा Always, सदातन Of all times; सना Always, सनातन Eternal; दिवा By day, दिवातन Of the day, diurnal; दोषा By night, दोषातन Of the night, nocturnal; पुरा Formerly, पुरातन Of former times, old, ancient; चिर Long time, and साय Evening, take a naſal before तन,

and

and make चिरन्तन Of long duration, and सायन्तन Of the evening. पूर्व्वाह्ण The forenoon, पूर्व्वाह्णतन Of the forenoon; अपराह्ण The afternoon, अपराह्णतन Of the afternoon. प्राह्ण The forenoon, and युग A cycle, or age, substitute ए for their final अ, and make प्राह्णेतन Of the forenoon, and युगेतन Of an age or cycle.

923. त्न forms adjectives with चिर् A long time, परुत् Last year, and परारि The year before last; as चिरत्न Of a long time, परुत्न Of last year, and परारित्न Of the year before last.

924. न, as well as तन, forms an adjective of time with पुरा Before, formerly; as पुराण Of former times, old, ancient; पुराणं *n.* A poetical history of ancient times: a *Purāna.*

925. तन and त्न affixed to नू, substituted for नव New, and य or ईन to नव, form the following adjectives: नूतन, नूत्न, नव्य and नवीन New.

926. प्र prefixed to न, ईन, तन, and त्न, form the following adjectives: प्रण, प्रीण, प्रतन, and प्रत्न Old.

927. म forms adjectives with certain words, as in these examples; मध्य The middle, मध्यम Middlemost, आदि The beginning, आदिम First. अवस् or अव *indec.* अवम Basest, vilest, meanest, अधस् or अध *indec.* अधम Basest, lowest, meanest. द्यु Light, द्युम Splendid. द्रु Tree, branch, द्रुम Branchy, tree.

928. मण्, viz. म with *augmentation* of the first vowel, forms माध्यम Middlemost, from मध्य Middle.

929. दिनण्, viz. दिन with *augmentation* of the first vowel, forms माध्यन्दिन What is in the middle, middlemost, from मध्य with म subjoined.

930. मीय put after मध्य Middle, forms मध्यमीय Middlemost.

931. इम put after passive words forms adjectives attributive of the

means by which a thing has been made or accomplished; as कृत Done, कृत्रिम Done by art, artificial; कुट्टट Pounded, कुट्टिटम Effected by pounding; पाक What has been cooked, पाकिम Prepared by cooking, ready cooked. इम, by some called डिम, forms adjectives with अग्र Before, पश्चात् Behind, and अन्त End; as अग्रिम Foremost, पश्चिम Hindmost, hinder, western, and अन्तिम Last.

932. ढेयक, viz. एयक with *augmentation* of the first vowel, forms adjectives, as in the following examples: हस्तिन् An elephant, हास्तेयक Belonging to an elephant, elephantine; यौवन Youth, यौवनेयक Youthful, juvenile; पुष्कल A great many, पौष्कलेयक Belonging to a multitude, multitudinous, कुण्डिन् That has sacrificial pits, कौण्डेयक Belonging to one who hath pits for burnt offerings; ग्राम A village, ग्रामेयक Relating to a village; नगरी A town, नागरेयक Belonging to a town; पुष्कर A species of lotus, पौष्करेयक Relating to a lotus; कुल A family, कौलेयक Belonging to a family, *met.* A dog; कुक्षि A side, कौक्षेयक Belonging to the side, *met.* A sword; ग्रीवा The neck, ग्रैवेयक Belonging to the neck, a necklace, &c.

933. उकण्, viz. उक with *augmentation* of the first vowel, forms the adjective कार्म्मुक Able to work, active, from कर्म्मन् Work. कार्म्मुकः A bow, and a bamboo. *Obs.* Some make the उ long.

934. स forms adjectives, as in the following examples: पर्ण A leaf, पर्णस Leafy; तृण Grass, तृणस Grassy; वर्ण Class, genus, sort, complexion, colour, वर्णस Relating to class, &c. दल A leaf, दलस Full of leaves; जल Water, जलस Watery; नड A reed, नडस Reedy; बल Power, बलस Full of strength, powerful; स्वर्ण Gold, स्वर्णस From gold, abounding with gold.

935. इभ forms adjectives from वलि A wrinkle, वनि A mole or freckle,

freckle, तुन्द Belly, and तुण्ड The mouth; as वलिभ Full of wrinkles, wrinkly, तुन्दिभ Having a large belly, &c. &c.

936. श forms derivatives from लोमन् and रोमन् Hair of the body (not of the head), रुरु A certain animal of the deer ſpecies, हरि A lion, तरु A tree, कपि An ape, मणि A gem, बन्धु A friend or relation, वर्ण A colour, complexion (v. 933,) कर्क A word of many meanings, स्वन Sound, and बभ्रु A kind of ferret; as लोमश and रोमश Hairy (body), मणिश Full of gems, &c &c.

937. माकिन is uſed to denominate the place of growth when put after मूलक A radiſh, and वासुक A plant like ſpinage; as मूलकशाकिन A radiſh field.

938. नि put before विड and विरीष forms निविड and निविरीष Having a flat noſe, thick, impenetrable as a foreſt.

939. अव put before भ्रट, नाट, and टीट, forms with them अवभ्रट, अवनाट, and अवटीट Flat noſed.

940. चि, ſaid to be ſubſtituted for नि, put before वक, पिट, and किट, forms with them चिवक, चिपिट, and चिकिट Flat noſed.

941. पेज and पिंज put after तिल Seſamum, ſerve to denote barrenneſs in that plant; as तिलपेज or तिलपिंज Barren, or ſeedleſs *sesamum.*

942. मरीस, दूस, and सोढ, ſubjoined to अवि A ſheep, form words with it denominating ſomething belonging to that animal, as its milk; as अविमरीस Sheep's milk. *Obs.* स in theſe words may not be changed to ष, according to the general rule.

943. चुल्ल, चिल्ल, and पिल्ल, ſignifying wet, or weeping-eyed, are of uncertain derivation.

944. वि prefixed to शंकट, शाला, and कट, forms with them विशंकट Great,

Great, विशाल Great, विशालः *m.* Name of a king, विशाला *f.* Name of a plant: विकट Awful, tremendous.

945. अव prefixed to कट and कुटार with them, forms अवकट, &c.

946. ठ affixed to कर्म्म Work, forms कर्म्मठ Active, induſtrious.

947. आल and आट put after वाक् Speech, with it form adjectives attributive of much bad or improper ſpeaking; as वाचाल, or वाचाट Who utters much bad language.

948. कल्प, देश्य, and देशीय affixed to nouns, with them form adjectives attributive of detraction, diminution, or imperfection; as सर्वज्ञ Omniſcient, सर्वज्ञकल्प Somewhat omniſcient; पटु Eloquent, पटुकल्प, पटुदेश्य, or पटुदेशीय Somewhat, eloquent; कवि A poet, कविकल्प, कविदेश्य or कविदेशीय A ſort of poet, a poetaſter.

949. रूप affixed to a noun, with it forms an adjective attributive of excellence and reſpectability; as वैयाकरण A grammarian, वैयाकरणरूप An excellent and reſpectable grammarian.

950. पाश ſubjoined to a word, forms with it an adjective attributive of inferiority; as वैयाकरणपाश A poor or inferior grammarian; भिषक् A phyſician, भिषक्पाश A bad phyſician.

951. चर, called चरट, put after a noun, with it forms an adjective attributive of ſome paſt event; as दृष्ट Seen, दृष्टचर Before ſeen, or ſeen before; आढ्यचरी *f.* Before, or formerly rich.

952. लु ſubjoined to words in आ, forms adjectives attributive of poſſeſſion; as दया Mercy, दयालु Merciful; श्रद्धा Faith, श्रद्धालु Faithful, कृपा Pity, compaſſion, कृपालु Compaſſionate, &c.

953. मयट, or मय, the ट being redundant, ſerves to form adjectives attributive of that of which a thing is chiefly made or conſiſts; as काष्ठ Wood,

Wood, काष्ठमय Compofed of wood, wooden; पलाश The *palāſa* tree, पलाशमय Made of the wood of the *palāsa* tree. व्रीहि Rice, व्रीहिमय Compofed chiefly of rice; यव Barley, यवमय Compofed of barley; तृण Grafs, तृणमय Made of grafs; शर A reed or arrow, शरमय Made of reeds or arrows.

954. णेन्य (the ण् denotes *augmentation*) forms an adjective from समिध् Fire-wood; as सामिधेन्य Relating to the fire-wood ufed in burning the offering. *Fem.* सामिधेनी.

955. अत forms adjectives with पंचन् Five, and दशन् Ten; as पंचत Compofed of five; दशत Compofed of ten.

956. डिन् (the ड is redundant) forms adjectives with numerals ending in शत्, शन्, and विंशति Twenty; as त्रिंशिन् Compofed of thirty, पंचदशिन् Compofed of fifteen, विंशिन् Compofed of twenty.

957. षण्, viz. ष with *augmentation* of the firft vowel, forms adjectives with त्रपु Tin, and जतु Lac; as त्रापुष Made of tin, and जातुष Made of lac.

958. लञ्, viz. ल with *augmentation*, forms an adjective with शमी A certain tree; as शामील Made of *Samī* wood, शामीली स्रुक् *f.* A fpoon made of that wood.

959. मिन् put after वाक् Speech, forms वाग्मिन् Loquacious, eloquent.

960. य and षण् (ष with *augmentation*) put after मनु, form the derivatives मनुष्य and मानुष, both fignifying the offspring of *Manu*, viz. Man. *Obs.* When it is intended that the derivatives fhould imply any thing elfe belonging to *Manu*, अण् is ufed; as मानवधर्म्मशास्त्रः The code of laws of *Manu*.

961. शाकट put after इक्षु A fugar cane, and जीरक The anife plant, forms

forms with them epithets of the field in which they respectively grow; as इक्षुशाकट A fugar-cane field, जीरकशाकट An anife field.

962. धेय may be affixed to नामन् A name, रूप A form, and भाग A part, portion, or fhare, without producing any change in their refpective meanings; as नामधेय A name, &c.

963. इत fubjoined to a word, forms with it an adjective attributive of poffeffion; as लज्जा Shame, लज्जितं Poffeffed of fhame, viz. afhamed. *Obs.* This is the fame form as the participle क्त with the prefix इ.

964. दघ्न, द्वयस, and मात्र, put after words, form adjectives attributive of dimenfion; as जानु The knee, जानुदघ्न Up to the knees, जानुदघ्नं जलं Water up to, or as high as the knees, viz. knee-deep; नाभिदघ्नं जलं Water as high as the navel; शिर The head, शिरोद्वयसं जलं Water up to the head; पुरुष A man, पुरुषमात्रं जलं Water as high as a man.

Formation of the Degrees of Comparifon and Intenfity of Adjectives.

965. THE affixes which ferve to form the degrees of comparifon and intenfity of adjectives, are तर, *nom.* तरः *m.* तरा *f.* तरं *n.* for the comparative, and तम, *nom.* तमः *m.* तमा *f.* तमं *n.* for the fuperlative. But, in addition to thefe, there are two others, which alfo ferve to exalt the degree of intenfity of the adjective to which they may be affixed. Thefe are ईयस्, called ईयसु, *nom.* ईयान् *m.* ईयसी *f.* ईयः *n.* (See p. 72, गरीयस् declined), and इष्ठ, *nom.* इष्ठः *m.* इष्ठा *f.* इष्ठं *n.*

966. IN affixing तर and तम to any adjective, whether primitive or derivative, fimple or compound, no alteration takes place in the crude word but that of orthography, unlefs it be a feminine ending in ई or ऊ, which may optionally be changed to इ or उ; or the final be न्, which

which is dropped; or the स् of the affix वसु, which becomes त्, Examples. कृष्ण Black, कृष्णतर Blacker, or very black, कृष्णतम Exceedingly black, or blackeſt; शुक्ल White, शुक्लतर Whiter, or very white, शुक्लतम Whiteſt, or exceedingly white; श्री *f.* Fortunate, श्रितर or श्रीतर More fortunate, श्रितम or श्रीतम Moſt fortunate; वामोरू Having well formed thighs (a woman), वामोरुतर or वामोरूतर Having finer or very fine thighs, वामोरुतम or वामोरूतम Having the fineſt thighs; विद्वस् Learned, विद्वत्तर More learned, विद्वत्तम Moſt learned; युवन् Young, युवतर Younger, युवतम Youngeſt; मतिमत् Intelligent, मतिमत्तर More intelligent, मतिमत्तम Moſt intelligent; मेधाविन् Of a good capacity, capable, मेधावितर More capable, मेधावितम Moſt capable; &c. &c.

967. WHEN ईयस् and इष्ठ are applied to words formed with the terminations मतु, वतु, and तृ, the latter are dropped. If the crude noun has more vowels than one, the laſt, being the final, is dropped before theſe affixes. Examples: मतिमत् Intelligent, मतीयस् and मतिष्ठ Very intelligent; मेधाविन् Capable, मेधीयस् and मेधिष्ठ Very or more capable, moſt capable; लघु Light, लघीयस् and लघिष्ठ More, or very light, the lighteſt; कर्तृ A maker or doer, करीयस् and करिष्ठ A very great maker or doer; &c.

968. IN the following table the primitive adjective undergoes an anomalous change before the affixes ईयस् and इष्ठ; but it may be alſo regularly formed with तर and तम.

Primitives.	*Subſtitutes.*	*Degrees of Compariſon, &c.*	
बाढ Thick, ſolid,	साध	साधीयस्	साधिष्ठ
स्थूल Groſs,	स्थव	स्थवीयस्	स्थविष्ठ

अन्तिक

अन्तिक Near,	नेद	नेदीयस्	नेदिष्ठ
दूर Far, distant,	दव	दवीयस्	दविष्ठ
युवन् Young,	यव	यवीयस्	यविष्ठ
Ditto,	कण	कणीयस्	कणिष्ठ
क्षिप्र Quick,	क्षेप	क्षेपीयस्	क्षेपिष्ठ
क्षुद्र Small,	क्षोद	क्षोदीयस्	क्षोदिष्ठ
प्रिय Favourite,	प्र	प्रेयस्	प्रेष्ठ
स्थिर Steadfast,	स्थ	स्थेयस्	स्थेष्ठ
स्फिर Swoln,	स्फ	स्फेयस्	स्फेष्ठ
उरु Large,	वर	वरीयस्	वरिष्ठ
गुरु Heavy, grave,	गर	गरीयस्	गरिष्ठ
बहुल Abundant,	बंह	बंहीयस्	बंहिष्ठ
तृप्र Satiate	त्रप	त्रपीयस्	त्रपिष्ठ
दीर्घ Long,	द्राघ	द्राघीयस्	द्राघिष्ठ
ह्रस्व Short,	ह्रस	ह्रसीयस्	ह्रसिष्ठ
वृद्ध Old, aged,	वर्षि	वर्षीयस्	वर्षिष्ठ
Ditto,	ज्या	ज्यायस्	ज्येष्ठ
वृन्दारक Reputable,	वृन्द	वृन्दीयस्	वृन्दिष्ठ
प्रशस्य Good,	श्र	श्रेयस्	श्रेष्ठ
Ditto,	ज्या	ज्यायस्	ज्येष्ठ
पृथु Broad,	प्रथ	प्रथीयस्	प्रथिष्ठ
मृदु Soft,	म्रद	म्रदीयस्	म्रदिष्ठ
कृष Lean,	क्रष	क्रषीयस्	क्रषिष्ठ
भृश Much,	भ्रश	भ्रशीयस्	भ्रशिष्ठ
दृढ Tight,	द्रढ	द्रढीयस्	द्रढिष्ठ
परिवृढ Excellent,	परिव्रढ	परिव्रढीयस्	परिव्रढिष्ठ
अल्प Little, small,	कण	कणीयस्	कणिष्ठ
बहु Much, many, anomalously forms		भूयस्	भूयिष्ठ.

Obs.

Obs. Words formed with ईयस् are often uſed to diſcriminate or ſelect one from two; as तोयोश्रेयान् *m.* The beſt of thoſe two; and इष्ट One of many; as तेषां श्रेष्ठः *m.* The beſt of them all.

969. FROM the interrogative pronoun किं What? the relative यद् What, and the demonſtrative तद्, That; alſo from एक One, and अन्य Other, are formed कतर and कतम Which? यतर and यतम Which? ततर and ततम That, एकतर and एकतम One, अन्यतर and अन्यतम Either, by affixing उतर and उतम. The इ is ſervile to denote that the laſt vowel of the primitive, with the following conſonant, if there be any, muſt be dropped. Thoſe in उतर ſerve to diſtinguiſh one of two, and thoſe in उतम One of many; as कतरो भवतो काण्वः Which of you two, Sirs, is *Kanwa?* भवतां कतमो ब्राह्मणः Of all you gentlemen which is a *Brahmān?* तेषां यतमोः ब्राह्मणः ततमो गछतु Of them all, let him go who is a *Brahmān;* तोयोरेकतरः Of thoſe two, one; तेषामेकतमः Of them all, one; तोयोरन्यतरः Of theſe two, either; तेषामन्यतमः Of them all, either. See p. 108, r. 121.

Numerals.

970. THE cardinal numbers in their crude ſtate, and which may be conſidered as primitive words, are as follows: एक One, द्वि Two, त्रि Three, चतुर् Four, पंचन् Five, षष् Six, सप्तन् Seven, अष्टन् Eight, नवन् Nine, and दशन् Ten. एकादशन् Eleven, द्वादशन् Twelve, त्रयदशन् Thirteen, चतुर्दशन् Fourteen, पंचदशन् Fifteen, षडशन् Sixteen, सप्तदशन् Seventeen, अष्टादशन् Eighteen, नवदशन्, or what is more common, उनविंशति (leſs twenty) Nineteen, and विंशति Twenty. एकविंशति Twenty-one, द्विविंशति Twenty-two, त्रयविंशति Twenty-three, चतुर्विंशति Twenty-four, पंचविंशति Twenty-five, अष्टाविंशति Twenty-

Twenty-eight, ऊनत्रिंशत् One lefs than thirty, viz. Twenty-nine, and त्रिंशत् Thirty; एकात्रिंशत् Thirty-one, द्वात्रिंशत् Thirty-two, चतुस्त्रिंशत् Thirty-four, पंचत्रिंशत् Thirty-five, &c. नवत्रिंशत् or ऊनचत्वारिंशत् Thirty-nine, and चत्वारिंशत् Forty, एकाचत्वारिंशत् Forty-one, &c. and पंचाशत् Fifty. एकापंचाशत् Fifty-one, &c. and षष्टि Sixty. एकाषष्टि Sixty-one, &c. and सप्तति Seventy. एकासप्तति Seventy-one, &c. and अशीति Eighty. एकाशीति Eighty-one, &c. and नवति Ninety. एकानवति Ninety-one, &c. and शत A hundred. सहस्र A thoufand, अयुत Ten thoufand, लक्ष A hundred thoufand, नियुत A million, कोटि Ten million, अर्वुद A hundred million, महार्वुद A thoufand million, पद्म Ten thoufand million, महापद्म A hundred thoufand millions, खर्व्व A billion, महाखर्व्व Ten billions, शंख A hundred billions, महाशंख A thoufand billions, हाहा Ten thoufand billions, महाहाहा A hundred thoufand billions, धुन A trillion, महाधुन Ten trillions, अक्षौहिनी A hundred trillions, and महा-क्षौहिनी A thoufand trillions.

971. THE ordinal numbers are deduced from the cardinals according to the following rules: एक One, fubftitutes अग्रम, प्रथम, or आदिम Firft, for its cardinal. द्वि Two, makes द्वितीय Second, and त्रि Three, तृतीय Third, by affixing ईय, and fubftituting ऋ for the रि of त्रि. चतुर् Four, adds थ, and makes चतुर्थ Fourth, and, irregularly, तुर्य्य and तुरिय. षष् Six, alfo takes थ, and makes षष्ठ Sixth. All the ordinals, from पंचन् Five, to दशन् Ten, which end in न्, form their ordinals in म; as पंचम Fifth, सप्तम Seventh, अष्टम Eighth, नवम Ninth, and दशम Tenth. From एकादशन् Eleven, to नवदशन् Nineteen, inclufive, the ordinals are the fame as the cardinals, dropping the final न्; as एकादश Eleventh, द्वादश Twelfth, त्रयदश Thirteenth, चतुर्दश Fourteenth, पंचदश Fifteenth, षडश Sixteenth, सप्तदश Seventeenth,

teenth, अष्टादश Eighteenth, and नवदश Nineteenth From ऊनविंशति Nineteen, to नवनवति Ninety-nine, the ordinals are formed either by affixing तम, or by dropping the laſt conſonant with the following vowel, if any; as ऊनविंशतितम, or ऊनविंश Nineteenth; विंशतितम or विंश Twentieth; त्रिंशत्तम or त्रिंश Thirtieth, चत्वारिंशत्तम or चत्वारिंश Fortieth, पंचाशत्तम or पंचाश Fiftieth; ऊनषष्टितम or ऊनषष्ट Fifty-ninth, &c. But, according to ſome, numbers compoſed of even tens, from षष्टि to नवति, always require तम; as षष्टितम Sixtieth, सप्ततितम Seventieth, अशीतितम Eightieth, and नवतितम Ninetieth. Otherwiſe एकषष्टितम and एकषष्ट Sixty-firſt, &c. &c. All numbers, from one hundred upwards, conſtantly take तम; as शततम Hundredth, एकशततम Hundred and firſt, &c.

Abſtract Subſtantives.

972. ABSTRACT noun ſubſtantives are formed from other words by ſubjoining to them the affixes ता, त्व, यण्, इमन्, and अण्. Of theſe, ता makes feminines, त्व neuters, इमन् maſculines, and यण् and अण् for the moſt part neuters. Words thus formed denote the ſubſtantive nature, quality, being, ſtate, rank, office, and the like, of their primitives, and are ſimilar to Engliſh nouns ending in *neſs*, *hood*, *itude*, *ence*, *ity*, *ment*, *dom*, *ſhip*, &c.

973. IN affixing इमन् (*nom.* इमा *m.*) the firſt vowel being ऋ, ſtanding between two conſonants, the latter not being double, is changed to र्; as पृथु Broad, प्रथिमन् Broadneſs; मृदु Soft, म्रदिमन् Softneſs; दृढ Tight, द्रढिमन् Tightneſs; भृश Exceſſive, भ्रशिमन् Exceſſiveneſs; कृश Thin, lean, क्रशिमन् Thinneſs, leanneſs; वृढ and परिवृढ Large, व्रढिमन् and परिव्रढिमन् Largeneſs; &c. But ऋजु Straight, makes ऋजिमन्

ऋजिमन् Straightneſs, and कृष्ण Black, कृष्णिमन् Blackneſs. The abſtract nouns formed with the following words by affixing इमन् are anomalous: गुरु Heavy, grave, गरिमन् Heavineſs, gravity; बहु Many, much, भूमन्, *nom.* भूमा *m.* Abundance; प्रिय Dear, precious, beloved, favourite, प्रेमन् Favour, kindneſs, *nom.* प्रेमा *m.*

974. ता, त्व, अण्, or इमन्, form abſtract ſubſtantives from पृथु Broad, मृदु Soft, तनु Small, महत् Great, गुरु Heavy, grave, लघु Light, प्रिय Dear, precious, favourite, beloved, क्षिप्र Quick, क्षुद्र Small, little, mean, दीर्घ Long, बहु Much, many, बहुल Abundant, पटु Clever, expert, उरु Large, साधु Good, चण्ड Paſſionate, खण्ड Broken, अकिंचन Having nothing, deſtitute, बाल An infant, child, पाक Dreſſing food, वत्स A calf, मन्द Bad, dull, ſtupid, स्वादु Pleaſant, agreeable, ऋजु Straight, ह्रस्व Short, and आशु Quick, ſpeedy, ſwift; as पृथुता, पृथुत्व, पार्थव, or प्रथिमन् (v. r. 973) Broadneſs; पटुता, पटुत्व, पाटव, or पटिमन् Cleverneſs, expertneſs; बहुता, बहुत्व, बाहव or भूमन्, (v. r. 973); &c. &c.

975. THE following words form their abſtract ſubſtantives in either ता, त्व, यण्, or इमन्; viz. दृढ Tight, वृढ and परिवृढ Large, दृश Like, भृश Exceſſive, कृश Thin, lean, meager, अम्ल Sour, acid, लवण Salt, उपेन्द्र A title of *Viſhnu,* शीत Cold, उष्ण Hot, warm, जड Cold, inert, ſtupid, बधिर Deaf, मूर्ख Fooliſh, ſtupid, मूक Dumb, पण्डित Learned, मधुर Sweet, वज्र Severe, निपात Fallen, विलाभ Unattaining, विशारद Experienced, clever, expert, विमति Of a different mind or opinion, समान Same, equal, सम्मति Of the ſame mind or opinion, and सम्मनस् With the mind entirely devoted; to which may be added attributives of colours, ſuch as शुक्ल White, कृष्ण Black, लोहित Red, &c. &c. Examples. दृढता, दृढत्व, दार्ढ्य or द्रढिमन् (v. r. 973) Tightneſs; भृशता,

भृशता, भृशत्व, भार्श्य, or भ्रशिमन् Exceffivenefs, &c. &c. कृष्णता, कृष्णत्व, कार्ष्ण्य, or कृष्णिमन् (v. r. 973.) Blacknefs.

976. THE following, with a great many other words, form their abftract fubftantives in ता, त्व, or यण्, to exprefs their nature, quality, office, and the like; as ब्राह्मण A *Brahmān*, ब्राह्मणता, ब्राह्मणत्व or ब्राह्मण्य Brahmanhood; मानव Man, मानवता, मानवत्व, मानव्य Humanity, manhood; चोर A thief, चोरता, चोरत्व, चौर्य्य Theft; कवि A poet, कविता, कवित्व, काव्य Poetry; राजन् A king, a *Rājā*, राजता, राजत्व, राज्य Kingfhip, royalty, fovereignty, empire, dominion, government, kingdom, reign, Rajafhip, &c. कुशल Able, capable, कुशलता, कुशलत्व, कौशल्य Ability, capability; निपुन Clever, expert, निपुनता, निपुनत्व, नैपुन्य Clevernefs, expertnefs; पिशुन Malignant, flanderous, पिशुनता, पिशुनत्व, पैशुन्य Malignancy, flanderoufnefs; चपल Unfteady, fickle, चपलता, चपलत्व, चापल्य Unfteadinefs, ficklenefs; &c. &c. Almoft any word attributive of fome quality, may occafionally form abftract fubftantives in ता, त्व, or यण्.

977. THE abftracts of मित्र A friend, अनुपूर्व्व Succeffive, gradual, यथाकाम Optional, समय All, उचित Fit, proper, and रुद्र A name of *Siva*, paffionate, may be formed with either ता, त्व, or यण्, and thofe in यण् are occafionally either neuter or feminine; as मित्रता, मित्रत्व, मैत्र्यं *n.* or मैत्री *f.* Friendfhip; &c.

978. अर्हत् Worthy, forms its abftract in यण्, in either the mafculine or femininine gender, and affumes न् before the final त्; as आर्हन्त्यः *m.* or आर्हन्ती *f.* Worthinefs.

979. दूत A meffenger, an ambaffador, and वणिज् A trader or merchant, form abftract fubftantives in यण् or य; that is, augment the firft vowel, or not; as दौत्य or दूत्य The office, or duty performed by a meffenger

meſſenger or ambaſſador; वाणिज्य or वणिज्य The occupation of a merchant: trade, commerce, traffic.

980. सखि A friend, makes सख्य Friendſhip, or a friendly act, by affixing य; and it may alſo take ता and त्व.

981. स्तेन A thief, drops its final, takes य, and makes स्तेय; or affixes यण्, and makes स्तैन्य Theft, thievery: the being a thief, or the act of ſtealing. It may alſo make स्तेनता or स्तेनत्व.

982. COMPOUND words ending in पति A maſter, a chief, and पुरोहित A domeſtic prieſt to a great man, form their abſtracts in यण्; as सेनापति The chief or general of an army, सैनापत्यं *n.* The office of a general, the command of an army, generalſhip; पौरोहित्यं *n.* The prieſtly office.

983. कपि A monkey, and ज्ञाति A kinſman, or relation, form abſtract nouns in ढयण्; as कापेयं *n.* The nature or action of a monkey; ज्ञातेय Relationſhip, or the act of a relation.

984. अण्. The following words form ſimilar abſtracts by affixing अण्:—Words denominating animals; as अश्व A horſe, आश्व The nature or action of a horſe; श्वन् A dog, शौव Canineneſs; उष्ट्र A camel, औष्ट्र The nature or action of a camel, &c. &c. — Words implying a particular age, with compounds ending in हायन A year; as कुमार A youth arrived at ten years of age, कौमारं *n.* The ſtage of youth, or the action of youth; द्विहायन Two years, द्वैहायनं *n.* The ſtate of being two years old; &c. — The words युवन् Young, कुतूहल Merry, मध्यस्थ Standing in the middle, सुभ्रातृ A good brother, दुर्भ्रातृ A bad brother, युव Young, पुरुष Man, चपल Fickle, पिशुन Malignant, ſlanderous, भ्रातृ A brother, सुहृद् Good hearted, friendly, दुहृद् Bad hearted, unfriendly, यजमान Preſenting an offering, स्थविर

Old

Old, aged, कुण्डल An ear-ring, श्रवण The ear, कमण्डलु A ſmall water-pot carried by mendicants, often formed of a gourd, सुस्त्री A good woman, दुस्त्री A bad woman, कुस्त्री An ugly woman, श्वपच One of the loweſt caſt, परिव्राजक A wandering pilgrim, सब्रह्मचारिन् A fellow ſtudent, अनृशंस Humane, not cruel, क्षेत्रज्ञ The ſoul, the holy ſpirit; &c. as यौवनं Youth, youthfulneſs, the ſtate or action of youth; कौतूहल Hilarity, merriment, gaiety; सौभ्रात्र The ſtate or action of a good brother, good brotherhood; पौरुष Manhood, &c. &c. — Alſo the following: — उद्गातृ A chanter of the *Sāma Vēda*, औद्गात्र The nature or office of a chanter of the *Sāma Veda;* उन्नेतृ An uplifter, औन्नेत्र The nature or duty of one whoſe office is to raiſe up, प्रशास्तृ A ruler, प्राशास्त्र Government; होतृ An officer whoſe duty it is to make oblations, हौत्र The office of a *Hōtri;* भर्तृ A nouriſher, भार्त्र The nature or office of a nouriſher; सुष्ठु Good, सौष्ठव Goodneſs; दुष्ठु Bad, दौष्ठव Badneſs; प्रतिहन्तृ A revenger, who ſtrikes again, avenger, प्रातिहन्त्र The nature or act of a revenger, &c. Vengeance; &c. अण्, generally ſpeaking, may be applied to form the abſtract ſubſtantives of words ending in any ſimple vowel but अ or आ, provided the preceding vowel in the word be *light*, that is, not long either by nature or poſition; as गुरु Heavy, गौरवं *n.* Heavineſs, gravity: शुचि Pure, शौचं *n.* Purity; लघु Light, लाघवं *n.* Lightneſs, levity; मुनि A ſilent philoſopher, मौनं Silence; &c.

985. श्रोत्रिय One acquainted with the *Vēda* and its members (वेदांगानि), forms its abſtract in अण्, but drops its final इय; as श्रौत्रं *n.* The office, or duty of ſuch a perſon.

986. अकण्. Words of many vowels, with a penultimate य् preceded by a *heavy* vowel (long by nature or poſition), form abſtracts in अकण्; as रमणीय Delightful, रामणीयकं *n.* Delightfulneſs; आचार्य्य A maſter,

mafter, tutor, आचार्य्यकं *n*. The office of a mafter or tutor, &c. If the preceding vowel to the penultimate य् be *light*, or the word contain not more than two tenfes, the abftract will be in ता or त्व; as क्षत्रिय A *Kfhatriya*, क्षत्रियत्व or क्षत्रियता The nature, office, or duty of one of that tribe; कार्य्य What is to be done, bufinefs, affair; कार्य्यता or कार्य्यत्व The ftate, being, or nature of what is to be done; neceffity, &c. The following words alfo form abftracts in अकण्: मनज्ञ Agreeable, अभिरूप Beautiful, comely, अमुष्यकुल His family, अमुष्यपुत्र His fon, छन्दस् Verfe, मेधा Underftanding, capacity, कुलपुत्र A fon of family, a lawful or legitimate offspring, इन्द्र Name of a divinity, श्रोत्रिय One learned in the *Vēda*, चोर A thief, धूर्त्त Crafty, knavifh, युवन् Young, juvenile, विश्वदेव A divinity of a particular order fo called, अवश्य Certain, inevitable, ग्रामपुत्र A village child, viz. a baftard, परपुत्र Offfpring of a ftranger, ग्रामषण्ड A village or town bull, ग्रामकुमार A village boy, i. e. illegitimate, बहुल Much, many, abundant, सहाय A companion or affiftant, मनुष्य Man, human, प्रिय Dear, beloved, कुशल Capable, and वृद्ध Old; as मानज्ञक Agreeablenefs; कौलपुत्रक Refpectability of family, legitimacy; यौवक Juvenility, youthfulnefs; चौरक Thievifhnefs; आवश्यक Certainty, inevitability, &c. &c.

987. COMPOUND words of the firft clafs, called द्वन्द्व, form abftract nouns of the feminine gender in इकण्; as पितापुत्रौ Father and fon, पैतापुत्रिका *f*. The office or duty of father and fon; कुशकाशौ Water and grafs, कौशकाशिका *f*. The nature or ufe of water and grafs, (कुश, in its common acceptation, means a fpecies of grafs efteemed holy); शिष्योपाध्यायौ Scholar and mafter, शैष्योपाध्यायिका *f*. The office or duty of mafter and fcholar; &c.

988. ABSTRACT nouns denoting the office of certain priefts called *Ritwiks*,

Ritwiks, who officiate at a ſacrifice, are formed by affixing ईय to their particular titles; as अछावाक् The title of a prieſt who reads a certain portion of the *Sāma Vēda* called अछा, अछावाकीयं *n.* The office of ſuch a prieſt; मित्रवरुण A prieſt who offers to *Mitra*, the ſun, and *Vāruna*, the ocean, मित्रवरुणीयं *n.* The office of ſuch a prieſt, &c. But ब्रह्मन् The title of a particular prieſt who attends at a ſacrifice and kindles the holy fire, forms its abſtract in त्वं; as ब्रह्मत्वं *n.* The office of ſuch a prieſt.

Of Collective Subſtantives.

989. NOUNS expreſſive of multitudes, though they themſelves be ſingular, are formed from their primitive words by ſubjoining ſundry of the foregoing affixes.

990. अण्, viz. अ with *augmentation* of the firſt vowel, may be affixed to almoſt any word to form a collective; as युवती *f.* A young woman, योवनं *n.* or यौवनं *n.* A multitude of young women collectively; काक A crow, काकं *n.* Crows collectively; मयूर A peacock, मायूरं *n.* A number of peacocks; क्षेत्र A field, क्षैत्रं *n.* The fields collectively.

991. अश्व A horſe, affixes either अण् or ईय; as आश्वं *n.* or अश्वीयं *n.* The horſes collectively, a troop of horſe, the horſe.

992. पर्शु A rib, makes पार्श्वं *n.* The ribs collectively, the ſide.

993. अकण् forms collectives with the following words, and with moſt patronymics: as राजन्य One of the noble order of *Kſhattriyas*, राजन्यकं *n.* The nobles collectively, the nobility; उक्षन् A bull, औक्षकं A herd of bulls. So from उष्ट्र A camel, उरभ्र A ſheep, अज A goat, वत्स A calf, मनुष्य A man, राजपुत्र The offspring of a king, वृद्ध Old, an old man, &c.

 994. केदार

994. केदार A field, forms its collective in यण् or अकण्, and makes कैदार्य्यं *n.* or कैदारकं *n.* The fields collectively.

995. गणिक्य A harlot, takes यण् and makes गाणिक्यं *n.* The common women collectively.

996. केश Hair of the head, makes कैश्यं *n.* with यण् or कैशिकं *n.* with इकण्. धेनु A milch cow, and हस्तिन् An elephant, take कण्, and make धैनुकं *n.* A herd of milch cows; गौधेनुकं *n.* A herd of milch and other cows; हास्तिकं *n.* Elephants collectively, A herd of elephants.

997 THE names of inanimate things, and कवचिन् A man in armour, form collectives in इकण्; as अपूप A ſort of cake, आपूपिकं *n.* All the cakes, the paſtry; केदार A field, कैदारिकं *n.* The fields collectively; कावचिकं The men in armour; &c.

998. अहन् A day, takes ईन and makes अहीनं *n.* A period of many days.

999. य ſerves to form collectives ſubjoined to ब्राह्मण A *Brahmān*, मानव A man, वाडव A fire ſaid to exiſt at the bottom of the ſea, and पृष्ठ The back; as ब्राह्मण्यं *n.* A fraternity of *Brahmāns;* वाडव्यं All the ſub-marine fires collectively; &c.

1000. पुरुष A man, a male, makes पौरुषेयं The males collectively, by affixing ढयण्.

1001. य affixed to the following words, forms collectives of the feminine gender; as पाश A rope, पाश्या *f.* The ropes collectively; तृण Graſs, तृण्या *f.* A collection of graſs; धूम Smoke, धूम्या *f.* A quantity of ſmoke. So from हल A plough, वात The wind, वन A foreſt, or water, अंगार A coal, नड or नल A reed, पोटगण A ſpecies of graſs or reed,

पोटा

पोटा A hermaphrodite, पिटक A sort of basket, गल The neck, खल A bad man, a threshing floor, गो A cow, and रथ A chariot.

1002. ता forms feminine collectives with जन A person, a human being, बन्धु A kinsman, a relation, गज An elephant, ग्राम A village, and सहाय An assistant or companion; as जनता *f.* The people collectively; बन्धुता Relations collectively, ग्रामता A number of villages, &c.

1003. WORDS signifying the lotus or water-lily, such as पद्म, नलिन, कमल, पुष्कर, &c. form collectives in इन्, which are feminine; as पद्मिनी *f.* पुष्करिणी *f.* &c. A collection of water-lilies. खल A threshing-floor, हल A plough, and उलूक An owl, may also make feminines with इन्; हलिनी *f.* A number of ploughs, &c.

1004. गो A cow, makes गोत्रा *f.* A herd of cows; रथ A chariot, रथकड्या *f.* A number of chariots: वात Wind, and वातूलं *n.* All the winds, by affixing त्रा, कड्य, and ऊल.

Miscellaneous Substantives.

1005. महः *m.* and मही *f.* put after पितृ (*nom.* पिता) A father, and मातृ (*nom.* माता) A mother, with them form words signifying paternal and maternal grandfather and grandmother; as पितामहः *m.* Father's father; मातामहः Mother's father; पितामही *f.* Father's mother; मातामही Mother's mother. When प्र is prefixed to either of these terms it is thrown back one degree; as प्रपितामह A great grandfather by the father's side.

1006. पितृव्य A father's brother, or paternal uncle, from पितृ A father, and भ्रातृव्य A brother's child, also an enemy, from भ्रातृ A brother, are formed with the affix व्य. मातुल A mother's brother or maternal uncle, is derived from मातृ A mother, with उल subjoined.

1037. स्त्री

1007. स्त्री A female, and पुंस् A male, form nouns in नण्, ना, and त्व; as स्त्रैणं, स्त्रीता, स्त्रीत्वं Feminality, effeminacy, woman-kind, &c. पुंस्नं, पुंस्ना, पुंस्त्वं Manhood, virility, mankind.

1008. सप्तपद Seven ſteps, forms an abſtract by affixing ईन; as सप्तपदीनं The ſtate of ſeven ſteps, *met.* intimacy, the advance of ſeven ſteps taken by a bride to meet the bridegroom.

1009. गोष्ठ put after the name of an animal, denotes the ſtall or place where it is kept; as गोगोष्ठ A cow-ſtall or houſe; अश्वगोष्ठ A ſtable or horſe-ſtall.

1010. गोयुग put after the name of an animal, ſignifies a pair, or couple; as गोगोयुग A pair or couple of cows; महिष गोयुग A pair of buffaloes. In like manner षड्गव means a ſet of ſix; as गोषड्गव A ſet of ſix cows; महिषषड्गव A ſet of ſix buffaloes.

1011. र and तर affixed to certain words, ſerve to depreciate; as शुण्डा A diſtillery, शुण्डार A bad diſtillery; कुटी A houſe, कुटीर A ſorry cottage; शमी A certain tree, शमीर A ſmall *Samī* tree. तर forms the following: उक्ष A bull, उक्षतरी *f.* A cow next kin to a bull, viz. has left off calving; वत्स A calf, वत्सतरी *f.* A ſort of calf, i. e. a heifer; अश्व A horſe, अश्वतर A ſort of horſe, a mule; ऋषभ A bull, ऋषभतर A ſorry ox that will not carry; कासू A ſpear, कासूतरी A ſort of ſpear, a ſmall ſpear; &c.

1012. कुन put after a word denotes cooking; as पीलुकुन The dreſſing of *Pilu* fruit; &c.

1013. कट affixed to अलावु Pumkin (ſeed,) तिल *Seſamum* (ſeed), उमा Lint (ſeed), भंगा Cotton (ſeed), means the foulneſs or duſt of it; as तिलकट The duſt of *Seſamum* ſeed; भंगाकट The duſt of cotton; उमाकट The duſt of lint or flax; &c.

1014. तैल

1014. नैल affixed to the name of any thing, means the oil of it; तिलनैल *Sesamum* oil, &c.

1015. जाह affixed to any word denotes the root, or part whence it issues; as नखजाह The root of the nail; केशजाह The root of the hair; पुच्छजाह The root of the tail; &c.

1016. ति affixed to the word पक्ष A wing, a fortnight, denotes the root or commencement; as पक्षति The root of a wing, or the first day of a lunar fortnight, after the full or change.

1017. शृंखलक A young elephant, is formed from शृंखल A chain, by affixing क.

1018. कट affixed to the prepositions वि, नि, सं, प्र, and उत्, forms substantives of various meanings; as विकट Horror, frightful; निकट Vicinity; प्रकट Publicity; संकट Danger, vexation; उत्कट Surprize.

1019. पीन subjoined to कुप A well, forms the noun कौपीन A hollowness below the hip; a strip of cloth worn by beggars and the like.

1020. इन्, though properly an adjective affix, is often used substantively in forming the names of persons and things. Put after हस्त and कर A hand, and दन्त A tooth, it forms three common names for the elephant, viz. हस्तिन्; करिन्, and दन्तिन्. Affixed to वर्ण A sect, class, colour, it makes वर्णिन् A pilgrim of a high cast. Subjoined to the names of water-lilies, and a few other plants, it serves to form feminine nouns denoting the place where they abound; as from पुष्कर, पद्म, उत्पल, कुमुद all names of water-lilies, are derived पुष्करिणी *f.* A piece of water where the lotus grows; &c. So from नड or नल A reed, is derived नडिनी or नलिनी A place abounding with reeds; &c.

1021 वत्, like इन्, is also used to form proper names in the feminine gender, denoting the places where the things expressed by the primi-

tive

tive words, are produced or abound; as पद्म A lotus, पद्मावती *f.* A place abounding with water-lilies; शर A ſpecies of reed of which they make arrows, शरावती *f.* A place abounding with ſuch reeds. *Obs.* The final of the primitive is made long. Similar derivatives may be formed from the following words: धूम Smoke, कुश A ſpecies of holy graſs, वंश A bamboo, मृग A deer, अमर An immortal, अमरावती The city of the immortals; वीरण A certain root, मशक A gnat, उडुम्बर A certain tree, पुष्कर A lotus, water, अहि A ſerpent, मुनि A ſilent ſage, कपि A monkey, ऋषि A ſage, and अलि A bee.

1022. शाकट and शाकिन, put after the name of a thing, forms with it a compound, denoting the place of its production; as इक्षुशाकटं *n.* A plantation of ſugar-canes; तिलशाकिनं *n.* A *ſeſamum* field.

1023. THE affix वतु, वान् *m.* वती *f.* वत् *n.* in forming denominatives, put ſubſtantively with अस्थि A bone, चक्र A wheel, कक्ष Under the arm, and उदक Water, requires theſe primitives to undergo the changes ſeen in the following examples: अष्ठीवान् *m.* The knee; चक्रीवान् *m.* An aſs; कक्षीवान् *m.* The name of a certain ſage; and उदन्वान् *m.* The ſea. चर्म्मन् Leather, does not loſe its final before वतु, and makes चर्म्मन्वती *f.* A plantain fruit, and the name of a certain river. From लवण Salt, is derived लवन्वती *f.* A certain town.

1024. विषुवत् or विषुवन् *n.* The day of the equinox, they ſay, is derived from विष्वच् Univerſal.

1025. ज्योत्स्ना *f.* Moon-ſhine; is derived from ज्योतिस् A ſtar, or its appearance, by dropping the इ of the latter, and ſubjoining न.

1026. The following words are formed with the affix र: नगर A town, from नग A hill; खर An aſs, from ख The atmoſphere; कुंजर and सिन्धुर An elephant, from कुंज A tooth, and सिन्धु The ſea.

नमिस्

तमिस् being fubftituted for तमस् Darknefs, and र fubjoined, forms तमिस्रा *f.* A dark night.

1027. म affixed to द्रु A tree, makes द्रुम A tree.

1028. गाण्डी or गाण्डि The good quality of a bow, they fay, is derived from गाण्डिव or गाण्डीव The name of the famous bow of *Arjuna.* अजगव The bow of *Sivā*, comes from अजक A title of *Brahmā, Vifhnu,* or *Siva,* अर्णव The fea, they derive from अर्णस् Water, by fubftituting व for स्. रजस्वला A woman at a certain feafon, कृषीवल A ploughman, or husbandman, आसुतीवल A diftiller, दन्तावल An elephant, and शिखावल A peacock, are refpectively derived from रजस् Duft, कृषि Tillage, आसुति Diftillation, दन्त A tooth, and शिखा A creft or top-knot, with वल affixed, and the final of fuch as end in इ made ई.

1029. NOUNS ending in मन् or म, are formed into derivative epithets by affixing इन; as दाम A rope or fnare, दामिनी *f.* A coquet, सेाम The moon, सेामिनी *f.* A proper name.

1030. THE following mifcellaneous nouns are formed by the affix क: हिरण्यक The defire of gold, from हिरण्य Gold; धनक The defire of wealth, from धन Wealth; अनुक Skill, and fkilful, from अनु After; or, according to fome, अणुक, from अणु A particle; उष्णक Hot (feafon), from उष्ण Hot; शीतक Cold (feafon), from शीत Cold; प्रियक A fpecies of deer, from प्रिय Dear, beloved, that for which one has affection; चित्रक That has fpots, or is painted, a certain fpecies of deer, from चित्र Motley, curioufly marked or painted; गुह्यकाः *m. p.* A race of spirits, from गुह्य Private, fecret; गोलक One born of a widow by a gallant, from गोल A globe or fphere; कुब्जक A certain tree, from कुब्ज Hump-backed; पुत्रक One treated as a man's own child, from पुत्र A fon; शून्यक A deftitute man, from शून्य Void, empty; स्नातक One who

who is in the habit of performing ablutions, from स्नात Bathed; वृहत्तिका *f.* An upper garment or mantle, from वृहती Great; अंश A part, अंशक A partner.

1031. द्रव्य A thing, fubftance, they derive from द्रु A tree; साक्षिन् A witnefs, from स With, and अक्ष Eye, with इन् fubjoined; इन्द्रिय An organ of action or fenfation, from इन्द्र, with इय affixed. उपत्यका *f.* Land fituated at the foot of a mountain, is formed by affixing त्यक to उप near; and अधित्यका *f.* Land fituated on a mountain, by fubjoining the fame termination to अधि Upon or over. वाचिकं *n.* A meffage, comes from वाच् A word, by fubjoining इक; and कार्म्मणं A preparatory action upon fome great occafion, from कर्म्म Work, with इकण् affixed. श्रौत्र The body, from श्रोत्र The ear; कार्ष्णं A black antelope, from कृष्ण Black; and औषध A medicine, from ओषधि An herb, or that genus of plants which lives only till it has ripened its fruit; with अण् affixed. धेनुष्या *f.* A cow held as a pledge, from धेनु A milch cow, with स्य affixed.

CHAPTER

CHAPTER VIII.

INDECLINABLE WORDS.

1032. UNDER this head will be found every ſpecies of indeclinable words, including adverbs, conjunctions, prepoſitions, interjections, aptotes, and expletives.

Indeclinable Words formed with Affixes.

1033. च्वि is a term uſed when certain declinable words, put in con‑ſtruction with the auxiliary verbs कृ, भू, or अस्, are made indeclinable, to attribute a new nature or quality to a thing; as to make, become, or be white. If the final of the primitive word be अ or आ, it is changed to ई; if इ to ई; if उ to ऊ; and if ऋ to री. अरुस् An ulcer or ſore, मनस् The mind, चक्षुस् An eye, चेतस् Senſation, रजस् Duſt, and रहस् A private place, drop the final स्, and the preceding vowel being अ, be‑comes ई, and being उ it becomes ऊ. Examples. कृष्ण Black, कृष्णी करोति He makes black; गंगा *Ganges*, गंगी भवति It becomes the *Ganges*; शुचि Pure, शुची स्यात् It ſhall be pure; लघु Light, लघू करोति He makes light; मातृ A mother, मात्री भवति सा She becomes a mother; सुमनस् A good mind, सुमनी भवति He becomes of a good mind; अरुस् An ulcer, अरू करोति It makes an ulcer; &c.

1034. सात् put after a word, in compoſition with an auxiliary verb, denotes a total change of ſomething into the thing expreſſed by that word;

as भस्म Afhes, भस्मसात् To afhes. काष्ठं भस्मसात् करोति कृत्स्नं He changes the whole of the wood to afhes. So जलसात् To water, &c. सात् alfo denotes fubjection or fubferviency; as राजसात् Subject or fubfervient to the king, तं राजसात् करोति He makes him fubject to the king. देव A god, देवसात् करोति श्रियं He makes wealth, a prefent, or fubfervient to the Gods; राजा A king, राजसात् भवति राष्ट्रं The country becomes the property of the king.

1035. त्रा, called त्राच्, is alfo a termination ufed to denote fubjection or fubferviency; as विप्र A *Brahmān*, विप्रत्राऽकरोद्धनं He made riches fubfervient to the *Brahmāns*. त्रा is ufed after देव A god, पुरुष or पूरुष A man or male, मनुष्य A man, मर्त्य A mortal, and बहु Many, with an accufative or locative fignification; as देवत्रा वन्दे I falute the Gods, देवत्रा रमे I delight in the Gods; &c.

1036. आ, called डाच्, is an indeclinable affix occafionally applied as follows: Words implying inarticulate founds are made to terminate in आ, when in compofition with the auxiliary verbs कृ, भू, अस्, or समपद्, provided they confift of two or more vowels, and have not the particle इति fubjoined; as पटत् पटत् The noife made by cloth and the like, पटपटा कुरुते पटः The cloth makes the noife *Patapata*. The final त्'s are dropped. But if इति is fubjoined, आ is not ufed, and the doubling of the word, and the dropping of the final अत् are indifferent; as पटदिति करोति, पटिति करोति. If the inarticulate found form a word of one vowel, आ is not ufed; as सृक् or सृगिति करोति It makes the noife *Srik*.

In expreffions ufed in agriculture, the आ of डाच् is affixed to द्वितीय and तृतीय; alfo to शंव or संव Ploughing the contrary way, and बीज Seed, when put in compofition with कृ Do; as द्वितीया करोति He ploughs

ploughs the ſecond time; तृतीया करोति He ploughs the third time; शंवा or संवा करोति He ploughs the contrary way; बीजा करोति He harrows, or ploughs in the ſeed. It is alſo uſed after गुण when preceded by a numeral, and in compoſition with कृ Do; as द्विगुणा करोति क्षेत्रं He does, viz. ploughs, the field twice.

The आ of डाच् is alſo applied as in the following examples:—After समय Time; as समया करोति धनं दातुं He fixes a time, or makes an engagement to give or pay money.—After शूल A ſpit; as शूला करोति मांसं He ſpits the meat.—After सपत्र (An arrow) with its feather, and निष्पत्र Featherleſs; as सपत्रा करोति मृगं व्याधः The ſportſman pierces the deer with an arrow, feather and all; निष्पत्रा करोति मृगं He ſtrips his arrow of its feather, in transfixing the deer.—After सत्य True, when it does not imply ſwearing; as सत्या करोति द्रव्यं वणिक् The merchant inſures his goods, viz. deals fairly.—After भद्र and मद्र, uſed for an auſpicious ſhaving of a child's head; as भद्रा or मद्रा करोति कुमारं He ſhaves the boy at a happy ſeaſon.—After निष्कुल Having no family; as निष्कुला करोति दाडिमं He deſtroys the pomegranate tree (by cutting away a part).—After सुख Pleaſure, दुःख Pain, and प्रिय Favourite; as सुखा करोति मां He makes me happy; मूर्खो दुःखा करोति गुरुं The fool maketh the maſter unhappy; प्रिया करोति नृपति लोकान् The prince acts kindly towards the people, makes them favourites.

1037. तरां and तमां ſerve to form adverbs of intenſity and compariſon, whether uſed alone after a verb, or in combination with another word; as वदतितरां He ſpeaks more, or much; वदतितमां He ſpeaks exceedingly much; तयोर्वदतितरां Of the two he ſpeaks the moſt; तेषां वदतितमां Of them all he ſpeaks the moſt; उच्चैस्तरां गायति He

He ſings very high or loud; निचैस्तमां गायति He ſings exceedingly low or baſe; &c.

1038. वत् put after any ſort of words, denotes likeneſs; as चन्द्रवत् Moon-like, चन्द्रवत् मुखं A face like the moon; घटवत् उदरं A jar-like belly: पूर्व्ववत् As before. विप्रवत् शूद्राय ददाति He gives to a *Sūdra*, as (to) a *Brāhman*. *Obs.* This particle is of very frequent occurrence, and is diſtinct from the declinable affix वतु.

1039. धा affixed to words denoting numbers, ſerves to form adverbs of diſtribution; as कतिधा Into how many parts or ſorts? बहुधा Into many parts or ſorts; एकधा Into one part or ſort; द्विधा Into two parts or ſorts; त्रिधा Into three parts or ſorts; चतुर्धा Into four parts or ſorts; पंचधा Into five parts or ſorts; षष् Six, makes षोढा, and, according to ſome, षोडधा In ſix parts or ſorts; सप्तधा Into ſeven parts or kinds; &c. But एक One, makes alſo ऐकाध्यं; द्वि Two, द्वेधा and द्वैधं; and त्रि Three, त्रेधा and त्रैधं. Ex. ततो द्विधा कृता जिह्वा सर्पाणां तेन कर्मणा Then the ſerpents tongues were ſlit in two parts by that action. तेन ते बहुधा क्षताः By him they (were) wounded in many ways. इयं मे भिन्ना प्रकृतिरष्टधा This (is) my nature divided into eight parts or ſpecies.

1040. कृत्वस् put after any words denoting numbers, except द्वि, त्रि, and चतुर्, forms adverbs of repetition; as कतिकृत्वः How many times? एककृत्वः Once, पंचकृत्वः Five times, शतकृत्वः A hundred times, &c. But द्वि and त्रि affix स्, and make द्विः Twice, and त्रिः Thrice; and चतुर् ſubſtitutes स् for र्; as चतुः Four times. Ex. दिवसस्य त्रिः पठति He reads thrice a day, सकृत् Once, is often ſubſtituted for एककृत्वस्.

1041. तस् put after a word, forms with it an adverb, often with an ablative signification, but sometimes with that of other cases; as धर्मतः From justice, justly; आदितः From the beginning; यत्नतः From or with labour or exertion; सर्व्वतः Of, from, by, with, to, or in all, &c. &c. The following pronominal adverbs are anomalously formed with तस्, and have generally an ablative signification: कुतः Whence, from what? ततः Thence, therefore, from, or after that (*demonstrative*); यतः Whence, wherefore, from which (*relative*); इतः Hence, from this; अतः Hence, from this.

1042. शस् forms adverbs of quantity with words signifying much or little; as बहुशः Abundantly, many at a time; अल्पशः Sparingly, little at a time; भूरिशः Abundantly; स्तोकशः Sparingly, &c. It is also used after nouns of proportion, quantity, and number; as क्रमशः By degrees; प्रस्थशः By measures; एकशः By ones, or one at a time; द्विशः By twos, or two at a time; त्रिशः By threes; गणशः By numbers; अनेकशः By many at a time; पादशः By quarters; कतिशः How much at a time? तावच्छः By so much at a time; &c.

1043. त्र forms adverbs of place with the pronouns and pronominals called सर्व्वादि, and बहु Much, many, which may otherwise be expressed by putting the word in the seventh, or locative, case. The pronouns युष्मद् and अस्मद्, with द्वि Two, are excepted. Examples. सर्व्वत्र In every place, every where; एकत्र In one place, बहुत्र In many places; कुत्र Where, wherein, in what place? तत्र In that place, therein, there; यत्र (*relative*) Where, wherein, in which place; अत्र Here, herein, in this place; अन्यत्र Elsewhere, in another place; &c.

1044. दा forms adverbs of time with सर्व्व All, एक One, अन्य Another, and the pronouns किं What, तद् That, and यद् Which, or

what

what (*relative*); as सदा and सर्व्वदा Always, at all times; एकदा At one time; अन्यदा At another time; कदा When? तदा Then, यदा When. *Obs.* The ſame may be expreſſed by putting the word in the ſeventh caſe with the word काल Time, in the ſame caſe, ſubjoined; as कस्मिन् काले In, or at what time? or कदा When? &c.

1045. था forms adverbs of way or manner with सर्व्व All, अन्य Another, तद् That, यद् What; and थं with किं What, and इदम् This. Examples. सर्व्वथा In every way; अन्यथा In other reſpects; तथा So, in that way; यथा As, in the manner of; कथं How, in what manner? इत्थं Thus, in this manner.

1046. चित् and चन put after the pronoun किम् and its derivatives, in any caſe, gender, and number, give to it an indefinite ſignification; as किं What, किंचित् and किंचन Somewhat, ſomething; कः Who, कश्चित् and कश्चन Some one, any one, ſomebody; कु Where, कुचित् and कुचन Somewhere, कदा When, कदाचित् and कदाचन Somewhere. So कस्यचित् Of ſome one, केनचित् By ſome one; &c. &c.

1047. एद्युस् forms a ſort of adverbs of relative days, when ſubjoined to पूर्व्व Former, before, अन्य Another, अन्यतर Either, इतर Any, अपर Another, अधर Lower, उत्तर Upper, and उभय Both; as पूर्व्वेद्युः On the former day, अन्येद्युः On another day; &c. &c. उभय makes either उभयेद्युः or उभयद्युः On both days, and पर Another, makes परेद्यवि On the day after.

1048. स्तात् or अस् forms adverbs with पुर, अध, and अव, ſubſtituted for पूर्व्व Before, अधर Below, and अवर Behind; as पुरस्तात् or पुरः From before, अधस्तात् or अधः From below, and अवस्तात् or अवः From behind. *Obs.* Theſe words may occaſionally be conſtrued as nominatives, ablatives, or locatives.

1049. अधर

1049. अधर Below, lower, दक्षिण Right, or South, and उत्तर Upper, or North, are ufed adverbially when they are put in the ablative cafe fingular, or have आत् affixed; as अधरस्मात् or अधरात् From beneath; दक्षिणस्मात् or दक्षिणात् From the right, or fouth; उत्तरस्मात् or उत्तरात् From the north. Thefe words are occafionally conftrued in the nominative, the ablative, or the locative, with the figns the, from, or in.

1050. आहि or आ, affixed to words, forms adverbs of diftance; दक्षिणाहि or दक्षिणा Far fouth; उत्तराहि or उत्तरा Far north. दक्षिणाहि वसन्ति चांडालाः The *Chāndālas* live far fouth.

1051. एन is fometimes ufed to form adverbs of time, place, or direction with पूर्व्व &c. As पूर्व्वेण Formerly, before, eaftward, in the Eaft.

1052. THE following is an alphabetical lift of indeclinable words of every defcription, adverbs, conjunctions, prepofitions, interjections, aptotes, particles, and expletives.

अ A particle of privation; as धर्म्मः Juftice, अधर्म्मः injuftice. If the word begin with a vowel, अन् is fubftituted for अ; as अनागतः Not come. अ is alfo an interjection expreffive of pity.

अकस्मात् Without a motive, without a wherefore.

अग्रतस् Before (in precedence) firft.

अग्रे Before, in front. A refpectful particle of calling to a perfon.

अघो A refpectful term of addrefs.

अंग A refpectful term of addrefs. Again. A term of ridicule and reproach.

अचिरात् Without delay.

अजस्रं Without interval, for ever, conftantly.

अज्ञानतस् Ignorantly, without intention.

अञ्जसा Quickly, fpeedily, directly, ftraitly; juftly, truly.

अतस् Hence.

अति *prep.* Beyond, in point of

time, place, and degree. In composition it often implies *excess*; as, very, very much, exceedingly, &c.

अतीव Very much, exceedingly, excessively, from अति and इव.

अत्र Here, in this place, herein.

अथ or अथो *conj.* So, and so, thus, moreover, then, yet, wherefore, and also. It is much used as an introduction to a new sentence, and is often redundant.

अद्‌ in composition denotes wonder and surprize.

अद्धा Rightly, truly, clearly, evidently, justly.

अद्य To-day, now, at the present time.

अद्यत्वे Now, at the present time.

अध *prep.* Down, downwards, the reverse of उन्‌ Up, upwards, q. v.

अधम्‌ Down, low, below.

अधस्तात्‌ From below, below.

अधरेद्यु: The day after.

अधि *prep.* Over, above, upon. It implies *superiority* in place and degree, and is the reverse of अप q. v.

अधुना Now, at this time.

अन्‌ A privative particle substituted for अ, q. v. when the following word opens with a vowel.

अनिशं Always, continually, perpetually.

अनु *prep.* After, in point of place, time, degree, or relation, and is the reverse of अभि Before, q. v. In composition it often signifies, according to, in imitation of, behind, following, in pursuit of.

अन्तर्‌ Between, among, betwixt, within.

अन्तर, अन्तरा, अन्तरे, or अन्तेरण Without, except; within, among.

अन्यच्च Moreover, and again, (in continuation of an argument, or before a quotation.)

अन्यत्‌ Otherwise.

अन्यत्र Elsewhere, in another place, somewhere else. अन्यत्र गमिष्याम I will go to another place.

अन्यथा

अन्यथा Otherwife, in a different way.

अन्यतरेद्युः Either day.

अन्येद्युः Another day.

अन्योन्यस्य Mutually.

अन्वक् According to.

अप *prep.* Under, beneath, below, the reverfe of अधि q. v. It implies alfo privacy, concealment, difappearing, lofs, and is often employed in a bad fenfe.

अपरेद्युः The other day.

अपष्ठु Well, handfomely, fitly, properly.

अपि Alfo, even.

अपिच And alfo, and even.

अपितु And alfo, and even.

अभि *prep.* Before, in time and place, the reverfe of अनु After, q. v.

अभितः Before, near, in the prefence of, in front, all over, on all fides, fpeedily.

अभीक्ष्णं Inceffantly, violently, continually, repeatedly, quickly.

अम् Speedily, quickly, a little.

अमा Near, by, with, together.

अमुत्र Hereafter, in the next world.

अय Well done! O brave!

अयि An interj. expreffive of confent, yes.

अये An interj. expreffive of anger, difpleafure, and recollection. It is ufed alfo in afking a queftion.

अरम् Quickly, fpeedily.

अररे or अरे A call of contempt.

अर्वाक् Behind, in time and place. Weft.

अलम् Enough! fufficient! In vain, to no purpofe. In compofition अलं means drefs or ornament, as अलंकर्त्ता A dreffer or ornamenter; alfo able.

अव *prep.* From, down from, off, away, the oppofite of आ To, at, q. v.

अवश्यं Certainly, pofitively, neceffarily, indeed.

अवम् or अवः Without, on the outfide.

अवे A difrefpectful term of addrefs.

असकृत् Repeatedly, more than once.

 अस्तम्

अस्तम् *indecl.* The place where the sun sets. Disappearing, or setting, as the sun.

अस्ति It is, existence.

अस्तु Be it so! Let it be! So be it!

असांप्रतम् Inopportunely, improperly, unfitly.

असंप्रति Improperly, unfitly.

अह An interj. of calling.

अहह An interj. of surprize, grief, &c.

अहाय Quickly.

अहे An interj. denoting recollection.

अहो A respectful term of address, an exclamation of wonder, or surprize.

अहोवत A respectful term of address; an expression of sorrow and regret.

अह्नाय In the day time.

आ (called आङ्) *prep.* To, at, as far as, the reverse of अव q. v. In composition with certain verbs it reverses the action; as दातुं To give, आदातुं To take, गन्तुं To go, आगन्तुं To come, &c.

आ or आः An interjection expressive of pain, pity, sudden thought, &c.

आतः Hence even.

आनुषक् Successively.

आनुषट् Argumentatively.

आभीक्ष्णं Repeatedly, without rest or delay, constantly.

आम् Yes, indeed.

आये An interj. of calling expressive of affection.

आरात् Near, far off.

आर्य्यहलं Forcibly, violently.

आविस् Manifest, in sight.

आशु Quickly, speedily.

आह, आहो, and आहोस्वित् Expressions used in stating a question or proposition in disputing.

इ An interj. of calling, amazement, anger, and compassion.

इतः Hence.

इतस्ततः Here and there.

इति So, thus, in this manner, so far, *finis*.

इतरेद्युः Either day.

इतिह Traditionally.

इत्थं

इत्थं Thus.

इदानीं Now, at present.

इद्धा Evident, manifest.

इव Like, as, as it were, so, thus, even as.

ई An interj. of regret, anger, and compassion; also of calling.

ईषत् A little, in a small degree, in a trifling way.

उ An interj. of calling, anger, doubt, injunction, respectful address.

ऊं An interj. of anger, contempt, and of interrogation.

उच्चैस् High, with a high or loud voice, exaltedly.

उत् *prep.* Up, upwards, on high, the reverse of अध, q. v.

उत् An interj. of interrogation with earnestness and surprize; as— What! How!

उत Also, and, or. It is often redundant.

उताह or उताहो An interj. of interrogation and inquiry; also of doubt and uncertainty.

उत्तरेद्युः The last day.

उप *prep.* Near, by, by the side of, with, the opposite of दूर q. v.

उपधा In composition implies division.

उपांशु Secretly, in a whisper, privately.

उभयद्युः or उभयेद्युः Both days.

उभयतः On both sides.

उररि, उररी, उरि, or उरी In composition, implies extension, and consent.

उषा At night, the close of night.

ऊ An *interj.* at the beginning of a sentence, also expressive of compassion.

ऊं A particle of interrogation, also expressive of anger, and of consent.

ऊररी or ऊरी See उररि, &c.

ऋ An interj. denoting contempt.

ऋते Beside, except.

ऋतं Rightly, truly, justly.

ऋधक् Truly.

ए A respectful particle of address.

एकदा At one time, at a certain time.

एकपदे At the same time.

इनहि Now, at this time.
इव Alſo, even, verily.
इवं Thus, ſo, in this manner.
ऐ A reſpectful particle of addreſs.
ओ An interj. of calling, or addreſſing reſpectfully.
ओम् Yes, amen, ſo be it. A myſtic word denoting *Brahma*, or the *Hindu* trinity in unity.
औ A reſpectful term of addreſs.
क At the end of a word is often redundant.
कं Water, head, happineſs.
कच्चन A particle of interrogation.
कच्चित् A reſpectful introduction to a queſtion; as कच्चित् त्वं दृष्टवानसि Pray haſt thou ſeen it?
कदा When, at what time?
कदाचन Somewhen, ſometimes.
कदाचित् Somewhen, ſometimes, occaſionally.
कथं How? In what manner?
कथंचन Somehow.
कथं नाम How then?
कर्हि When?
कर्हिचित् Somewhen, ſometimes.
कश्चित् Some one, ſomebody.

का Bad, vile.
कामं Willingly, wilfully, freely at pleaſure.
किंकिल What truly? what even ſo?
किंच Yet, and yet, moreover, but.
किंचन Somewhat, ſomething.
किंचित् Somewhat, ſomething, a little.
किन्तु But, alſo.
किन्नु What?
किम् or किं What? It is ſometimes redundant.
किमुत् What? Suppoſe, or, if.
किमुत Or what? What alſo?
किमुह What? How?
किम्वा Or, or elſe.
किंस्वित् Or perhaps.
कित् An interjection of contempt.
किल Indeed, truly.
किमु What? What then?
कु Bad, ill, vile, little, mean.
कुतः Whence?
कुत्र Where? Wherein?
कुत्रचित् Somewhere.
कुपत् Excellently.
कुवित् Abundantly.
कुषत् Excellently.

क्व Where?

क्वचित् Somewhere.

क्षमा *indecl.* Patience, forgiveneſs.

खलु Certainly. It is often an expletive.

च And, alſo. This conjunction is often uſed as a mere expletive.

चन affixed to certain words, gives them an indefinite ſignification; as कथं How, कथंचन Somehow; ſo कश्चन Some one, &c.

चनस् Food.

चित् Affixed to certain words, gives them an indefinite ſignification; as कश्चित् Some one, कस्यचित् Of ſome one, केन चित् By ſome one, &c. &c.

चिरम्, चिररात्राय, चिरस्य, चिरात्, चिराय, चिरे, or चिरेण For a long time.

चेत् If.

जातु Somewhen, ſometimes.

जोषम् Silently, in ſilence, happily.

ज्योक् Moſt times, ſpeedily, preſently, a word of interrogation.

झटिति or झगिति With ſpeed, quickly.

तत् Therefore.

ततस् or ततः From or after that, thence.

तत्र There, therein.

तद् That, becauſe.

तदा Then, at that time.

तदानीं Then, at that time.

तथा So.

तथैव In like manner.

तरसा Quickly, ſpeedily.

तस्मात् Therefore, from that.

तर्हि Then, at that time.

तावत् So far, as far as; ſo long, ſo much.

तिरस् or तिर्यक् Indirectly, crookedly, awry, unfairly.

तु And, too, alſo. It is often redundant.

तुम् Thouing.

तूष्णीं Silently, in ſilence.

तेन By that, therefore.

त्वै An expreſſion of doubt.

दिवा By day, in the day time.

दिष्ट्या Fortunately, happily, haply, luckily, by good luck, providentially.

दुर् or दुः Hardly, with difficulty, not

not easily; badly, the reverse of सु, q. v.

दुःसमं A term of reproach.

दुष्ठु Badly, the reverse of सुष्ठु q. v.

दूर Far, afar off, at a distance, the reverse of उप, q. v.

दोषा By night, in the night time; at the commencement of night, at night fall.

द्राक् or द्राङ् With speed.

द्वै An expression implying doubt.

धिक् An expression conveying blame, reproach, regret, disapprobation, &c. as —fy, for shame, out upon, what a pity, and the like.

नकिम् Nowhat, nothing, not any.

नक्तम् By night, in the night.

नचेत् If not.

नञ् No, not.

नतु And not, not.

ननु and ननुच Expressions used in stating a question in argument; as ननु Is it not? नन्वेवं Is it not thus? नन्वीदमेव स्थानं योग्यं Is not even this a proper place? ननुच And is it not? &c.

नमस् A bow, salutation, reverence.

नवरं Only.

नवा Or not, or if not.

नह and नहि No, not.

नाना Various, different, manifold.

नापि Not even.

नाम An expletive. Evidently.

नास्ति Non-existence, there is not.

नि *prep.* In, on, within, upon, the reverse of निर् q. v.

निकषा Near, in the vicinity.

निकामम् Very, exceedingly.

नित्यदा Always, constantly.

निर् Without (on the outside), without (not having), the reverse of नि, q. v.

नीचैस् Low, lowly, with a low, base, or soft voice, the reverse of उच्चैस्, q. v. Hush! be still! Speak low!

नु A particle of interrogation. v. ननु.

नुकं Either, or.

नुव Perhaps.

नूनम् Truly, verily, certainly, surely.

नेत् If not.

नो No, not.

नोचेत

नोचेत् If not.
न्वै Perhaps not.
परम् Hereafter, afterwards.
परश्वस् The day after to-morrow.
परा *prep.* Back, backwards. पराजयः Defeat. See प्र.
परि *prep.* About, around, surrounding, encircling, &c. पर्य्यटणं Wandering about. परिधिः A circumference. परिपंचाशत् About fifty.
परितस् All about, from about.
परेद्यवि To-morrow, the day after.
पर्य्याप्तम् Entirely, completely.
पशु Well, right, good.
पश्चात् After, afterwards, behind. East.
पश्य Behold! See!
पाट् A particle of calling.
पुनर् Again, पुनः पुनः Again and again, repeatedly.
पुरतस् From before, formerly.
पुरस् Before.
पुरस्तात् From before, formerly.
पुरा Before, formerly.
पूर्व्वतस् From the beginning, formerly, before.
पूर्व्वेद्युस् The day before, the former day. The fore part of the day.
पृथक् Apart, separate, separately.
प्याट् A vocative particle.
प्र *prep.* Forth, forward, for, off, away. (*Lat.* pro.)
प्रकामम् Willingly, according to one's wish, completely.
प्रगे In the morning.
प्रति *prep.* Again, against, for, back, back again.
प्रभाते In the morning early.
प्रवाहिका or प्रवाहुकाम् At the same time.
प्रसह्य Violently, forcibly, impetuously.
प्राक् Before (in time, place, and degree), formerly, hereafter, in in the presence of, East.
प्रेत्य Hereafter, in the other world, after death.
प्रादुर् Manifest, in sight, evident.
प्रातर् In the morning, early.
प्रात्युत On the contrary.
प्राध्वम् In a contrary way.

प्रायस्

प्रायस् For the most part, nearly.
प्राह्णे In the morning.
फट् An exclamation used as a charm.
बत An interj. of joy and grief.
बदि The dark fortnight of the moon.
बलवत् By force, forcibly.
बलात् By force, by main strength.
बाहिर् Out, without, on the outside.
भगो A polite term of address.
भाजक् With speed, speedily, quickly.
भुवर् The sky.
भूयस् Again, more, abundantly.
भूर् The earth.
भृशम् Violently, very much.
भोस् A respectful term of address.
मंक्षु Quickly, violently.
मना A little, somewhat, slow, dull, tardy.
मा or माङ् A particle of prohibiting, and forbidding, used chiefly before the second person of the imperative; as माकुरु Do not do, माभव Be not; &c. and sometimes before the third preterit; as माभूत् May it not be!
मास्म Do not! See मा.
माचिरं Without delay.
माकिम् or माकिर् No, except.
मिथस्, or मिथो In conjunction, in coition, in private union, together.
मिथुर् A pair.
मिथ्या Falsely.
मुधा In vain.
मुहुर् Again, repeatedly.
मृषा False, falsely.
यत् That, because, wherefore.
यतस् From which, whence, wherefrom, wherefore.
यत्र Wherein, where.
यदा When.
यदि If.
यथा As.
यावत् As far as, as long as, as much as.
युक् Ill.
युक्तं Fitly, properly.
युगपत् At one time.
युत् Badly, ill.
येन Because, by which.

रात्रौ By night, in the night time.

रे A difrefpectful term of addrefs.

रै An interj. of difrefpect.

व An expletive.

वत् As, like.

वत An interjection of forrow and regret.

वरम् Paffable.

वषट् An exclamation on making an oblation

वा Or, indifferently, (this or that).

वाट् An exclamation on making an offering of oiled butter to the divinities.

वाढ़ Like, as.

वाव Only.

वि *prep.* It denotes difunion, feparation, divifion, diftinction, and fometimes privation; is oppofed to सम् q. v. and is often redundant. It may be Englifhed by fuch words as *away*, *apart*, or the infeparable prepofitions *di*, *dis*, *un*, &c.

विना Without, not with, not including, except.

विभाषा In two ways, in either way.

विष्वक् Univerfal.

विषु Many.

विहायसा The air, the atmofphere, in the air; विहायसा गतिः Going in the air, viz. flying.

वृथा In vain, ufelefs.

वेट् An expreffion ufed in making an oblation of oiled butter.

वेत् If.

वै An expletive.

वौषट् An exclamation on making an offering of oiled butter.

शनैस् Slow, flowly.

शम् In compofition means well, good, happy; as शंभुः A name of *Siva*.

शश्वत् Always, conftantly, continually, perpetually.

शुकम् Quickly.

शुभम् Happily, fortunately.

श्रोषट् or श्रौषट् An exclamation on making an offering to the divinities.

श्वस् To-morrow.

स In compofition *with*, and *like*.

सकृत् Once, at one time.

संक्षु Speedily.

सत् Good; as सत् करोति He does good, he pays respect.

सत्यं True, truly.

सत्रं With, in company with.

सत्रा With, along with.

सदा Always, at all times.

सद्यम् At the same time.

सनत् Constantly.

सना Perpetually, always.

सनात् Perpetually.

सतुतर् In concealment.

सततम् Always.

सपदि At the same time, instantly.

सम् *prep.* Together, altogether, *con, com, col,* &c. It is opposed to वि, and generally implies, conjunction or perfection.

समन्ततस् Wholly, altogether.

समम् Along with, together.

समया Near, nigh.

समुपजोषम् Happily, fortunately.

सम्प्रति Now, at this time.

सम्यक् All, wholly.

सम्वत् A contraction of सम्वत्सर A year, and generally means the era of *Vikramāditya.*

सर्व्वतस् Wholly, altogether.

सर्व्वदा Always, at all times.

सह With, together.

सहसा Rashly, precipitately, with violence.

साकम् With, along with.

साक्षात् (from स with, and अक्षि Eye), Of the same appearance, as, as it were, apparently, in the presence.

साचि Awry, indirectly.

साम्प्रतम् Now, fitly, opportunely.

सायम् In the evening.

सार्द्धम् Along with, together.

सु *prep.* Well, easy, very, the reverse of दुर् q. v.

सुकम् Very, exceedingly.

सुचिरम् A very long time.

सुदि The light fortnight of the moon.

सुधा Useless, in vain. An exclamation on making an offering to the divinities.

सुष्ठु Good, excellent, very.

स्म A particle, which put after a verb in the present tense, gives it a past signification. It is sometimes redundant.

स्वयम्

स्वयम् Self, himfelf, herfelf, &c.

स्वधा An exclamation on making an oblation to the manes.

स्वर् Heaven fky, firmament.

स्वस्ति Health! profperity! hail!

स्वाहा An exclamation on offering oiled butter to the divinities.

स्विन् A particle of interrogation and enquiry, and often redundant.

ह An interj. in anger, an expletive.

हम् An interj. denoting anger.

हन्त An interj. ufed at the begining of a fentence, expreffive of joy, forrow, or compaffion.

हंहो A refpectful term of addrefs.

हा An interj. of wonder and furprize.

हाहा An interj. of forrow, and of mirth.

हाहो An interj. of wonder and regret.

हि For, becaufe. An expletive.

हिम् An interj. of alarm.

हिरुक् Without, except, befide.

हुम् An interj. of difpleafure.

ह्यस् Yefterday.

हे A vocative interjection; as हे राजन् O king!

हेतौ Becaufe.

है An interjection.

हो A refpectful term of addrefs, an interj. of wonder and furprize.

CHAPTER

CHAPTER IX.

ON THE FORMATION OF COMPOUND WORDS CALLED समासः.

1053. THE *Sanſkrita* language abounds in compound terms formed of two or more words, the laſt only (except in a few inſtances) being diſtinguiſhed by the ſigns of number and caſe.

1054. THERE are ſix ſpecies of compound words, each of which will be here treated of ſeparately, and in due order.

The firſt Species of compound Words called अव्ययीभावः.

1055. A COMPOUND of the firſt ſpecies, called अव्ययीभावः, has an indeclinable word for its firſt member, and a noun for its laſt terminating in the ſign of the neuter gender; and it is, for the moſt part, indeclinable. Thus from अधि Over or upon, and स्त्री A female, is formed the compound अधिस्त्रि in a neuter form; as अधिस्त्रि गृह कार्य्यं Houſehold buſineſs (depend) upon the female. *Obs.* It is the opinion of ſome that the firſt member of a compound of this ſpecies ſtands in the place of the ſign of the caſe in the laſt member, and that the prepoſition अधि in this example has the effect of the ſeventh caſe.

1056. IF the laſt member end in a long vowel, it is made ſhort; as in the foregoing example, where स्त्रि is ſubſtituted for स्त्री; and if in ऐ or औ, इ is put for ऐ, and उ for औ: as अतिरि कुलं A family ſurpaſſing report.

report, from अति Beyond, रै A ſound, and कुलं A family; अतिनु जलं Water beyond, or over, the boat, from अति, नौ, and जल.

1057. WHEN the laſt term ends in अ, it is changed to अम्; as उपकुम्भं By or near the jar, from उप By, with, near, by the ſide of, and कुम्भ A jar; अधिकृष्णं Over or upon, *Kriſhna*, from अधि Over or upon, and कृष्णः.

1058. WHEN the ſenſe will admit of it, the laſt term, ending in अ, may, optionally, aſſume alſo the ſign of the third or ſeventh caſe ſingular. Thus, one may write either उपकुम्भं or उपकुम्भेन कृतं Done by or near the jar; and उपकुम्भं or उपकुम्भे निधेहि Place (it) by, or in by, the jar. But in an ablative ſenſe, the laſt word muſt neceſſarily bear the ſign of that caſe only; as उपकुम्भादानय Bring (it) from near the jar; उपकृष्णात् From the vicinity of *Kriſhna*.

1059. IN compounds of this ſpecies, स is ſubſtituted for सह With, together with, unleſs the ſecond term implies ſome portion of time; as सतृणं Together with the graſs, from स, for सह, and तृण Graſs. But they ſay सहपूर्वाह्णं With the former day. स alſo implies likeneſs; as सदेवदत्तं Like *Deva-datta*.

1060. THE following are examples of ſome compounds formed according to the foregoing rules:—सतृणं Together with the graſs, from स for सह With, together with, and तृणं Graſs; सतृणमत्ति He eats graſs and all. अनुज्येष्ठं After, following, or according to the oldeſt, viz. according to ſeniority, from अनु After, according to, &c. and ज्येष्ठ oldeſt; दुर्यवनं With bad *Yavanas*, which is explained by यवनानांवृद्धिः The increaſe or abundance of *Yavanas*, or invaders from the weſt; निर्मक्षिकं Without flies, from निर् Without, and मक्षिकाः A fly; अतिहिमं Beyond the cold ſeaſon, from अति Beyond, and हिम Cold, froſt,

frost, snow; अतिवसन्तं Beyond the spring, viz. when the spring was passed; अतियौवनं Beyond the youthful season, when the season of youth is gone by; अतिनिद्रं Beyond sleep, the disposition for sleep having passed, from अति and निद्रा; इति हरि Thus *Hari*, viz. According to the words of *Hari*. अनुविष्णु After, or according to *Vishnu*, from अनु After, according to, and विष्णुः; अनुरूपं According to the form, suitable to the occasion; अनुगंगम् After the *Ganges*, viz. along, by the side of, following the course of, the *Ganges*; अनुवृक्षं Along by the trees; सक्षत्रं Together with the class or rank of *Kshatriyas*; साग्नि Together with the fire; as साग्नि ग्रन्थमधीते He reads the book with the fire, viz. so long as the fire continues to burn; सचक्रं With the discus, viz. armed with that weapon; &c. &c.

1061. प्रति and अभि precede in compounds of this species to denote motion *towards*, and *before* the thing specified by the second term; as प्रत्यग्नि पतन्ति शलभाः The grass-hoppers fall or fly towards the fire; अभ्यग्नि पतन्ति They fall before the fire. *Obs.* When प्रति and अभि follow the preceding word, it is put in the accusative case; as अग्निं प्रति Towards the fire.

1062. WHEN यथा means *according to, to the utmost of*, it may form a compound of this species; as यथा शक्ति To the utmost of one's power or ability. But when यथा signifies *likeness* or *similarity*, it may not; as यथा हरिस्तथा हरः As (is) *Hari*, so (is) *Hara*.

1063. WHEN यावत् signifies *limitation*, it may form a compound of this class with certain words; as यावच्छ्लोकं To the end of the verses, to the number of the verses; as अच्युतप्रणामा यावच्छ्लोकं The salutations to *Achyuta*, or *Vishnu*, (are) equal to the number of the couplets.

1064. अ is required to be affixed to the following words, when they are

are preceded by indeclinables, to form compounds of this clafs:—To शरद् Autumn, विपाश् A certain river (called alfo विपाशा), अयस् Iron, मनस् The mind, उपानह् A fhoe, दिव् Heaven, हिमवत् Snowy (mountain), अनडुह् A bull, दिश् A point in the horizon, दृश् Sight, विश् One of the third caft, चेतस् Senfation, त्यद् That, तद् That, यद् Which, and कियत् How much; as उपशरदं By, with, or near autumn; प्रतिविपाशं Towards the river *Vipās;* &c. Alfo to जरस्, fubftituted for जरा Old age; as उपजरसं Near, or approaching to old age or decay.

1065. WORDS ending in अन्, fubftitute अ for that termination, when preceded by indeclinables, to form compounds of this fpecies; as उपराजं By or near the king, from उप and राजन्; अध्यात्मं Over or upon the foul or felf, relating to the fpiritual body. If the word in अन् be of the neuter gender, this rule may, indifferently, be applied or not; as उपचर्म्मं or उपचर्म्मन् (*nom.* उपचर्म्म) By or near the leather or hide, from उप and चर्म्मन् *n.*

1066. अ is alfo, indifferently, fubftituted for the final of नदी A river, पौर्णमासी The day of the full moon, अग्रायणी The month *Agrāyanī*, and गिरि A hill; as उपनदं, or उपनदि (according to rule 1056), By the river; उपपौर्णमासं, or उपपौर्णमासि Near the full moon; उपाग्रायणं, or उपाग्रायणि Near the month of *Agrāyanī*; उपगिरं or उपगिरि By the hill.

1067. अ may alfo be, indifferently, affixed to words ending in झय्, viz. any confonant of the five feries but a nafal; as उपसमिधं or उपसमिध् Near the fire-wood, from उप and समिध् Fire-wood.

1068. अ is fubftituted for the इ of अक्षि The eye, when preceded by प्रति, सम्, अनु, or परम् (put for पर or परा); as प्रत्यक्षं Againft the

the eyes, visible, evident, sensible, in sight. समक्षं Together with the eyes, in sight. अन्वक्षं According to sight; and परोक्षं Out of sight.

1069. NAMES of rivers preceded by any noun of number, except एक One, are, with it, put in a compound form of this species; as द्विगंगं The two *Gangās*, viz. the union of two rivers of that name; from द्वि and गंगा; त्रियमुनं The three *Yamunās*, from त्रि and यमुना.

1070. द्विदण्डि With two sticks, from द्वि and दण्डिन्, and द्विमुसलि With two pestles, from द्वि and मुसलिन्, are compounds of this species, after which others may be formed. द्विदण्डि प्रहरति He fights with two sticks or staves.

1071. उभा is substituted for उभय Both, when preceding in a compound with कर्ण The ear, दन्त A tooth, हस्त A hand, पाणि A hand, or अंजलि Joined hands; as उभाकर्णि With both ears; उभाहस्तं With both hands, उभापाणि With both hands; &c.

1072. REVERSE at play is signified in a compound of this sort, where परि is put last; as अक्षपरि Beat at dice; शलाकापरि Beat at the play at sticks; एकपरि Beat by one, द्विपरि Beat by two, त्रिपरि Beat by three, and चतुः परि Beat by four.

1073. WHEN अप Under, beneath, परि About, बहिस् Without, on the outside, and words ending in अच् formed from अंच् by the rule क्विप् (v. p. 458, r. 805), are placed first in compounds of this species in an ablative acceptation, the last member may, indifferently, bear the sign of that case, or follow the general rule; as अपविष्णोः or अपविष्णु Lower than *Vishnu*, or, inferior to *Vishnu*; as अपविष्णो संसारः The universe (is) inferior to *Vishnu*. So परिकृष्णात् or परिकृष्णं From about *Krishna*; बहिर्वनात् or बहिर्वनं From without the forest; प्राग्ग्रामात् or प्राग्ग्रामं From the east of the village; प्रत्यग्ग्रामात्

or

or प्रत्यग्ग्रामं From the weſt of the town. आ To, at, as far as, preceding in a compound of this ſort in an ablative ſenſe, the laſt member may alſo, indifferently, bear the ſign of that caſe; as आपाटलिपुत्रात् or आपाटलिपुत्रं From as far as *Pātaliputtra*. *Obs.* If the ablative ſenſe is not required, the common form only is uſed.

1074. अग्रे In front, before, मध्ये In the midſt, पारे On the other ſide (each with the ſign of the ſeventh caſe), and अन्तर् Within, are put firſt in compounds of this ſpecies; as अग्रेरामं Before, or in the preſence of *Rāma;* मध्येगंगं In the middle of the *Gangā*; पारेसमुद्रं On the other ſide the ocean; अन्तर्वाराणसि Within *Vārānasī*. If the ſenſe require it, the laſt word muſt bear the ſign of the ablative caſe; as पारेसमुद्रात् From the other ſide of the ocean. If the ſubſtantive noun be put firſt, अग्र, मध्य, and पार, may be regularly declined, as the ſenſe may require; as गंगाया मध्यात् From the middle of the *Gangā*.

1075. Any numeral but एक One, preceding a patronymic, may, indifferently, form with it a compound of this ſpecies or not; as द्विगार्ग्यं or द्विगार्ग्यौ *dual.* Two of the race of *Garga;* दशभारद्वाजं or दशभारद्वाजाः *plur.* Ten of the race of *Bhardadwāja*.

1076. ANY numeral, except एक, preceding a word denominating a holy or learned man, may, indifferently, form with it a compound of this ſpecies; as द्विमुनि Two *munis*, द्विमुनिव्याकरणस्य Two *munis* of grammar.

1077. NAMES of rivers, preceded by numbers above one, or by particular attributives, form with them compounds of this ſpecies, and which are generally epithets deſcriptive of particular places; as द्विगंगं The place where two *Gangās* meet; त्रियमुनं The confluence of three *Yamunās*; उन्मत्तगंगं A place where the *Gangā* is furious; लोहितगंगं

A place where the *Gangā* is red; नूपांगिगं A place where the *Gangā* glides filently along; शनैर्गंगं A part where the *Gangā* runs flowly.

1078. THE following words, chiefly relating to times and feafons, are anomalies of this fpecies of compounds: तिष्ठद्गु, from तिष्ठत् Standing, and गो Cow, the cow-ftanding-time, viz. the time for milking them; वहद्गु, from वहत् Bearing or drawing, and गो, viz. The ploughing feafon; आयतीगवं The coming home of the cattle; समभूमि When the ground is even; समपदाति When the foot foldiers are in their ranks; आयतीसमं The coming of the year, after a year (from समा); पापसमं A year of wickednefs; अघसमं A finful year; पुण्यसमं A year of virtue: सुषमं (from सम Equal) Very plain or equal, विषमं Unequal, or inequality; निःषमं Without equality; अपरसमं Unfmoothnefs, unevennefs. विमृगं When the deer is gone by; प्रमृगं When the deer is gone forth or away; प्ररथं When the chariots go forth or away; प्रदक्षिणं Proceeding by the right, particularly walking round an object, keeping it on the right hand, अपदिशं A fubordinate, or half-point of the compafs, otherwife called विदिक्. खलेयवं The feafon when barley is on the threfhing floor; खलेबुसं Chaff on the floor, (खले is in the feventh cafe); संह्रियमाणयवं When the barley is getting together; संह्रियमाणबुसं When the chaff is collecting; पूर्यमाणयवं When the barley is filling, viz. bringing home; संस्क्रियमाणयवं When the barley is winnowing; संस्कृतयवं When the barley is winnowed; पूनयवं When the barley is clean; पूर्णयवं When the barley is filled or houfed; लूनयवं When the barley is cut. प्राह्णं Departure of day, सम्प्रति Now, असम्प्रति Not now.

Of

Of the second species of Compounds, called तत्पुरुषः.

1079. THE second species of compounds, denominated तत्पुरुषः, is generally formed of two nouns, the first of which was in any case, but the nominative or vocative, as in the following examples in each case.

In the second case:—ग्रामप्राप्त Who has attained the village, from ग्रामम्प्राप्त; कृष्णाश्रित Who is dependent on *Krishna*, from कृष्णमाश्रित; ग्रामगत Who is gone to the village, from ग्रामंगत; अन्नबुभुक्षु Who wants to eat food, from अन्नम्बुभुक्षु; खट्वारूढ Mounted on the bedstead (in a bad sense), from खट्वामारूढ.

In the third case:—दात्रछिन्न Cut with a bill-hook, from दात्रेण छिन्न; धान्यार्थ Wealth with grain, from धान्येनार्थ; प्रमादकाण Blind with one eye, through folly or inattention, from प्रमादेन काण; विश्वोपास्य To be worshipped by all, from विश्वैरुपास्य; दात्रछेद्य Fit (only) to be cut with a bill-hook, from दात्रेणछेद्य; हरित्रात Delivered by *Hari*, from हरिणात्रात; नखभिन्न Divided by the nails, from नखैर्भिन्न.

The following words do not lose the sign of the third case, in composition with a following word: viz. तमस् Darkness, अंजस Speed, ओजस् Power, strength, might, सहस् Suddenness, अम्बस् Water, and तपस् Penance; as तमसावृत Covered with darkness; अंजसाकृत Done with speed; &c. &c. So पुमस् A male, in composition with अनुज Born after, and जनुस् Birth, with अन्ध Blind; as पुंसानुज Born after the male; जनुषान्ध By birth blind. आत्मन् Self, does not lose its third case when in composition with a cardinal number; as आत्मनाषष्ठ The sixth with (my) self. Compound proper names, the first member of which is मनस् The mind, or तपस् Penance, in the third case singular, do not drop that case; as मनसादेवी, मनसाकृता, &c. तपसादेवी, &c.

The

The third case also is not dropped in the following and similar compounds, viz. कन्यया शोकः Grief (caused) by the maiden; जटाभिस्तापसः A penitent with long clotted hair, formed on the head like a turband; भूषाभिः शिवः *Sivā* with ornaments; मात्रा सहागत Come along with the mother; अक्ष्णा काण Blind with one eye; पृष्ठेण कुब्ज With the back bent; पादेन खंज With a foot lame; &c. If the word in the third case mean the instrument, and the following word be an active participle, it may not drop its sign; as चक्रेण छिन्नवान् He (hath had, or shall have) cut (it) with the discus.

In the fourth case:—यूपदारु Timber for a stake (to fasten the victim to), from यूपाय दारु, अश्वघास Grass for the horse, from अश्वाय घास. The word अर्थ put after a word in the fourth case, always forms a compound with it of three genders; as यज्ञार्थं दधि Curds for an oblation; *Obs.* अर्थ, in such instances, stands in the place of the sign of the fourth case.

The following compounds, being terms in grammar, preserve the sign of the fourth case in the first member, viz. परस्मैपदं The voice for another, (the *common* active voice); आत्मनेपदं The voice for self, (the *proper* active voice). So परस्मैभाषः and आत्मनेभाषः, &c. See p. 121, r. 143, 144.

In the fifth case:—पापमुक्त Delivered from evil, from पापात् मुक्त; व्याघ्रभयं Fear of or from a tiger, from व्याघ्राद्भयं; चोरभीत Afraid of or from a thief, from चोराद्भीत; स्वर्गपतित Fallen from heaven, from स्वर्गात्पतित.

The sign of the fifth case is not dropped, where the first member of a sentence is a word signifying *a little, a few, far, near*, or कृच्छ्र Difficulty, the second member being a participle in त; as स्तोकान्मुक्त Saved from a few;

a few; अल्पादाहृत Taken from a little; दूरादागत Come from afar; अन्तिकादानीत Brought from near; अभ्याशादागत Arrived from the vicinity: कृच्छ्रादागत Come with difficulty. If कृच्छ्र be in the third case, the sign may be dropped; as कृच्छ्रलब्ध Gained with difficulty.

The following words may not be compounded by dropping the sign of the fifth case:—ब्राह्मणाच्छंसिन् Who speaks from a *Brahman*; गुरोरध्येतृ The reader or learner from a *Guru*; ग्रामाद्दूर Far from the village; प्रासादात्पतित Fallen from a palace. *Obs.* Some write प्रमादात्पतित Fallen from folly, or want of due attention.

In the sixth case:—राजपुरुषः A king's man, from राज्ञःपुरुषः; राजकुमारः A king's son, from राज्ञः कुमारः; देवपूजकः A worshipper of the Gods, from देवानाम्पूजकः; शरवणं A thicket of reeds, from शराणां वनं; आम्रवणं A grove of *mango* trees, from आम्राणां वनं. *Obs.* A great number of proper names, and other epithets, are formed after these examples.

A sixth case may not, in many instances, drop its termination, and be united to the following word; a few examples of which are the following.

The sign of the sixth case may not be dropped in the following proper names or titles:—दिवस्पतिः Lord of heaven, a title of *Indra*; वाचस्पतिः Lord of speech, viz. *Vrihaspati*, the planet Jupiter; वास्तोस्पति Lord of the land on which a house is built, a title of *Indra*; दिवोदासः The slave of heaven, a proper name; and, perhaps, a few others of a similar construction.

When the first term, being in the sixth or genitive case, denotes persons or things, *of* or *among* whom, or which, the second term is distinguished, the sign of the case must be retained: as पुरुषाणां शूरः A hero among

among men; गवां वहुक्षीरा Among cows one that gives much milk; नृणां द्विजः श्रेष्ठः Among men a *Brāhman* is the beſt; &c.

A ſixth caſe is generally retained before a cardinal number; as सतां षष्ठः The ſixth of the good; चैत्रस्यषष्ठ The ſixth of *Chaitra*. But it is ſometimes dropped; as आत्माचतुर्थपुत्रः One's own fourth ſon; पुर्व्वचतुर्थ The former fourth.

Obs. There are a great many more inſtances quoted in original works, where a ſixth caſe may not be dropped to form a compound with the following word.

In the ſeventh caſe:—अक्षशौण्डः A cheat at games with dice, from अक्षेषु शौण्डः. Certain expreſſions, conveying reproach or contempt, drop the ſign of the ſeventh caſe in the firſt member of the compound; as तीर्थध्वाक्षः, तीर्थकाकः, and तीर्थवायसः A crow in a place of holy viſitation, a term applied to one who is always watching for an opportunity to obtain ſomething, from तीर्थे ध्वाक्ष, &c. कूपमण्डुक A frog in a well, or कूपकच्छप A tortoiſe in a well, applied to one of confined ideas, ignorant of the world, from कूपे मण्डुकः, &c. उडुम्बरमशक A fly in a fig, or उडुम्बरकृमिः A worm in a fig, viz. ſitting in a heap.

The ſign of the ſeventh caſe is preſerved in certain expreſſions conveying cenſure, ſatire, ridicule, and the like; as पात्रेसमितः or पात्रेवहुलः Ready or eminent in the diſh, viz. a great eater; गेहेनर्दिन् Valliant in his own houſe, viz where no one dares oppoſe; गेहेमेहिन् Who makes water within doors, viz. one over fond of ſtaying at home; &c. &c.

Many compound epithets, the laſt member being a verbal noun, do not drop the ſign of the ſeventh caſe. Ex. खेचरः That frequents the ſky, viz. a bird; कर्णेजपः Whiſpering in the ear, viz. a tale-bearer; स्तम्भेरमः Delighting in a ſtake, viz. an elephant; जघनेशयः Lying on the thighs

thighs or lap, viz. an infant; जलेशयः Dwelling in the water, viz. a fish, and the like; कुशेशय Resting on *kusa* grass, viz. a lotus; &c. But the following have two forms, त्वचिसार or त्वक्सार Whose virtue is in the rind, viz. a bamboo; शरेज or शरज Produced in or among reeds; उरसिज or उरोज Produced in the breast; सरसिज or सरज Produced in a lake, viz. a lotus, दिविषद or द्युषद Residing in heaven; &c.

Words ending in अ, or a consonant, with गो A cow, generally retain the sign of the seventh case, when preceding another word, to form with it a compound proper name, or epithet of a person or thing. Examples. अरण्येतिलका, युधिष्ठिर, and गविष्ठिर, All proper names; उरसिलोमन् Hair on the breast, कण्ठेकाल Black in the throat; अप्सुयोनि Whose birth-place is in the waters; कालेज Born in time; दिविज

Obs. The foregoing rules are generally attended to by good authors; but many deviations from them occur, either as fanctioned by cuftom, or allowed for convenience.

1094. आ is fubftituted for ऋ, when a word ending in ऋ precedes in a compound with पुत्र A fon, or any word ending in ऋ, denoting a kinfman, or one of the fame purfuit; as पितापुत्रौ Father and fon; मातापितरौ Mother and father; होतापोतानेष्टोद्गातारः *p.* The offerer, the purifier, the fprinkler, and the chanter (titles of priefts). In other inftances ऋ is retained in the firft member; as भोक्तृभोग्यौ *d.* Both the enjoyer, and the thing to be enjoyed.

1095. IN forming compounds of the names of divinities, the firft member may occafionally be made to terminate in a long vowel; as मित्रावरुणौ *Mitra* and *Varuna*; अग्नीषोमौ *Agni* and *Sōma.*

1096. IN forming a compound after the fecond mode, in the neuter gender and fingular number, the final of the aggregate, being a confonant, requires अ to be affixed; as वाक्त्वचं *n.* from वाच् Speech, and त्वच् Skin; पीठछत्रोपानहं from पीठ Stool, छत्र Umbrella, and उपानह् Shoe.

1097. अ is alfo affixed in forming the following anomalous compounds, after the fecond mode: अहोरात्रं Day and night, from अहस् and रात्रिः; ऊर्वष्ठीवं Thigh and both knees, from ऊरुः and अष्ठीवन्तौ dual of अष्ठीवत्; पदष्ठीवं Feet and knees; दारगवं Wife and cow, from दारा and गो; अक्षिभ्रुवं Eye and brow, from अक्षिः and भ्रूः.

1098. NAMES of fmall animals, worms, infects, and the like, are generally compounded after the fecond mode; as यूकालिक्षं Loufe and nit.—Alfo of fruits; as बदरामलकं The *Vadara* fruit, and the *Amalaka* fruit,

fruit.— Alfo of different members of the body, and inanimate beings; as दन्तोष्ठं Tooth and lip; पाणिपादं Hand and foot; आराशस्त्रि Awl and little knife.—Alfo of component parts of an army in the plural; as हस्त्यश्वं The body of elephants and horfes. In the fingular, after the firft mode, thus: हस्त्यश्वौ An elephant and a horfe. रथिकाश्वारोहं Charioteers, and horfemen.—Alfo of different animals, which are natural enemies; as अश्वमहिषं A horfe and a buffaloe; अहिनकुलं Snake and ferret, or *ichneumon*.—Alfo of perfons of different profeffions; as रजकतन्तुवायं A dyer and a weaver; तक्षायस्कारं A carpenter and an ironfmith; मार्दङ्गिकपाणविकं A player upon the *Mridanga*, and a player upon the *Panava*.

1099. WORDS of different genders, being the names of countries, rivers, or towns, are compounded after the fecond mode; but, if of the fame gender, after the firft; as कुरुकुरुक्षेत्रं The countries called *Kuru*, and *Kurukfhetra*; मथुरापाटलिपुत्रं The cities *Mathura* and *Pātaliputra*; गंगाशोणं The rivers *Gangā* and *Sōna*. But if the names be of the fame gender, the compound will follow the firft mode; as गंगायमुने *Gangā* and *Yamunā*; अयोध्यामथुरे The cities *Ayōdhyā* and *Mathurā*; &c.

1100. THE names of different fpecies of trees, plants, graffes, grains, animals for fport, with birds and beafts, if in the fingular number, are compounded after the firft mode; as प्लक्षन्यग्रोधौ A *Plakfha* tree, and a *Nyagrōdha* tree, &c. But if in the plural number, they may be compounded after either mode; as प्लक्षन्यग्रोधाः or प्लक्षन्यग्रोधं The *Plakfha* and the *Nyagrōdha* trees; कुशकाशाः or कुशकाशं The *Kufa* and the *Kāfa* graffes; व्रीहियवाः or व्रीहियवं Rices and barleys; रुरुपृषताः or रुरुपृषतं

रुरुपृषतं *Rurus* and *Prishatas* (two species of deer); शुकबकाः or शुकबकं The parrots and the storks; गोमहिषाः or गोमहिषं The cows and the buffaloes.

1110. WORDS denoting any thing produced from milk, may be compounded after either the first or second mode, as दधिघृते *d.* or दधिघृतं Sour curds and oiled butter. The following compounds, however, seem to be confined to the first mode; दधिपयसी *d.* Sour curd and milk; दधिसर्पिषी Sour curd and oiled butter; सर्पिर्मधुनी Oiled butter and honey; मधुसर्पिषी Honey and oiled butter.

1102. THE compounds here following are confined to the second mode of formation, viz. गवाश्वं Cow and horse; गवाविकं or गवैडकं A cow and a sheep; अजैडकं A goat and a sheep; कुब्जवामनं or कुब्जकिरातं A crook-back and a dwarf; श्वचाण्डालं A dog and an outcast; पुत्रपौत्रं Son and grandson; दासीमाणवकं A female servant and a novice; उष्ट्रखरं A camel and an ass; उष्ट्रशशं A camel and a rabbit; मूत्रपुरीषं or मूत्रशकृत् Urine and dung; मांसशोणितं Flesh and blood; शकृन्मेदस् Ordure and lymph; दर्भशरं *Darbha* grass, and a reed; दर्भपूतिकं The *Darbha* grass, and the plant *Putika*; तृणोलूकं Grass and an owl; अर्जुनपुरुषं Grass and man; दासीदासं A female and a male servant; स्त्रीकुमारं A woman and child; शाटीपिच्छटं The garment *Sáti*, and the garment *Pich-ch'hata*.

1103. WHEN a definite number precedes a compound of this species, it is formed after the first mode; as दशदन्तोष्ठाः Ten teeth and lips; But if the number be indefinite, it may follow either mode; as उपदशदन्तोष्ठाः or उपदशदन्तोष्ठं About ten teeth and lips.

1104. WHEN two words, signifying things of the same species, the one male and the other female, are in a state to make a compound of this

species

ſpecies, that which ſignifies the female may be dropped, and the other put in the dual number; as अश्वौ for अश्वः A horſe, and अश्वा A mare; युवानौ for युवा A young man, and युवती A young woman. The feminine term is alſo dropped in the following inſtances: भ्रातरौ Brother and ſiſter, from भ्रातृ and स्वसृ; पुत्रौ Son and daughter, from पुत्र and दुहितृ. पितरौ Father and mother, from पितृ and मातृ. They write alſo मातापितरौ and मातरपितरौ Mother and father. श्वशुर Wife's father, and श्वश्रू Wife's mother, form either श्वशुरौ or श्वश्रूश्वशुरौ.

1105. FOR जाया A wife, is ſubſtituted दम् and जम्, in compoſition with पति A husband; as दम्पती *d.* and जम्पती *d.* Husband and wife; but the compounds जायापती *d.* and भार्य्यापती *d.* are alſo uſed.

1106. द्यावा is ſubſtituted for दिव Heaven, preceding any word in a compound of this ſpecies, after the firſt mode; as द्यावाभूमी *d.* Heaven and earth; द्यावाक्षमे *d.* Heaven and earth. Before पृथिवी, दिव may alſo be changed to दिवस्; as द्यावापृथिव्यौ or दिवस्पृथिव्यौ Heaven and earth.

1107. उषस् The dawn, preceding in a compound, is changed to उषासा; as उषासानक्तं The dawn and night; उषासासूर्य्यं The dawn and the ſun.

1108. अन्योन्य One another, is a compound of this ſpecies, formed by doubling अन्य Other; and affixing स्, changeable to ओ, to the firſt. In like manner is formed परस्परं Each other, by doubling पर Another.

Of the fourth Species of Compounds, called द्विगुः.

1109. IN compounds of the fourth ſpecies, called द्विगुः, the firſt member is a word expreſſive of number. There are three diviſions of this

this ſpecies. The firſt diviſion conſiſts of adjectives attributive of weight, meaſure, value, and the like; the ſecond of collective ſubſtantives; and the third adjectives attributive of poſſeſſion.

1110. COMPOUNDS of the firſt diviſion of this ſpecies, are formed upon the principles of derivatives called तद्धित. Thus पंचकपालः *m.* ला *f.* and लं *n.* is a compound adjective applicable to any thing which is of the meaſure of five cups; as पंचकपालः पुरोडाशः *m. Purōḍáſa* (a ſpecies of butter) of the quantity of five cups (called *kapāla*). So षट् कपालायवागूः Six cups of *Yavāgū* (a liquid); सप्तकपालमन्नं *n.* Seven cups of rice. अष्टगुसुवर्णं *n.* Gold of the value of eight cows; अष्टगुः पटः *m.* Cloth purchaſed for eight cows; द्विगुभूमिः *f.* Ground of the value of two cows. Sometimes the feminine is made to end in ई, when the crude word ends in अ; as from त्र्याढक is formed त्र्याढकी *f.* Of three *ādhakas* (in meaſure); द्विपुरुषी *f.* or द्विपुरुषा *f.* Of the meaſure of two men.

1111. COMPOUNDS of the ſecond diviſion of this ſpecies, are either of the feminine or neuter gender. Such compounds as end in अ, for the moſt part, form feminines in ई; as दशग्रामी Ten villages collectively; त्रिलोकी The aggregate of three worlds; त्रिनेत्री Three eyes collectively; पंचाध्यायी Five leſſons collectively, &c. But the following words in अ, when thus compounded, make neuters in अं, viz. पात्र A veſſel, मुख A face, चन्द्र The moon, भुवन A world or region, and युग A period or age; as त्रिपात्रं Three veſſels collectively; त्रिभुवनं The three regions of the world collectively; चतुर्युगं The four ages or grand periods; &c.

1112. NOUNS in अन् (with the exception of राजन् A king, and feminines in आ), form collective compounds in ई or अ; as पंचचर्म्मी *f.*

or